Newv Lords, Newv

OR, A

DISCOVE

OF A

Grand Ulurpa

In Oppoſition to the Holy Laws of God, [illegible] of the Good Laws, and Royal Prerogative [illegible] Supream Magiſtrate, as it hath been lately practiſed by the Lordly

MATTHEW CAFFIN,

A Pretended true Apoſtle of our Bleſſed Lord and Saviour, and Ruling Head of his Congregation, uſually meeting at *Southwater* near *Horſham* in *Suſſex*.

By *R. H.*

Submit your ſelves to every Ordinance of Man for the Lords ſake, whether it be to the King as Supream,
Or unto Governours, as unto them that are ſent by him, for the puniſhment of evil Doers, and for the praiſe of them that do well.
As free, and not uſing your Liberty as a Cloak of Maliciouſneſs, but as the Servants of God.
Honour all Men, Love the Brother-hood. Fear God. Honour the King. 1 Pet. 2. v. 13. 14. 16. and 17.

London, Printed in the Year 1674.

New Lords, New Laws

OR A

DISCOVERY

OF A

Grand Usurpation.

In Opposition to the Holy Laws of God, and Consequently of the Good Laws, and Royal Prerogative of the Supreme Magistrate, as it has been lately practised by the Assembly

OF

MARYLAND.

BIBLIOTHECA BODLEIANA

A Presented true Appeal to the Sacred Laws and Sovereign, and Ruling Head of this Province, to meeting at Southampton-House, Blackfriars.

By A. H.

Submit your Cases to a very Gracious Master of Mercy, [illegible]
the King is Supreme.
Our Laws Determine, as unto them that are [illegible] For the [illegible]
Decrees, and for the people of them [illegible]
do Free, and not Flattering [illegible] as Cloaks [illegible] but as the Servants
of God.
Mourn all alike, Love the Brethren [illegible]
c. 2. v. 13. 14. 16. and 17.

London, Printed in the Year 1654.

THE AUTHOR TO THE READER.

Christian Reader,

HAving certain knowledge of the many *Scandals* and *Abuses* cast upon those who are the Faithful *Professors* of the ways of truth, I should be most heartily *Sorry* to give any just occasion of encreasing the same; yet do believe it my *Duty* to do my part for the Defence and Vindication of the *Innocent*. And conceiving my self (as will appear by the following *Discourse*) to have received no small injustice, from a pretended Apostle of our Blessed Lord and Saviour, (by Name, Matthew Caffin,) though his Acts of *Usurpation*, *Tyranny*, and *Partiality* have in part already made manifest to the world, that he is far otherwise; and for that his (and his deluded confederates) Tyrannical dealing with me by way of *Excommunication*, was for my doing a thing which is so far from being *any transgression of any known Law*, That both the Law of God, and the Law and Royal *Prerogative* of the Supream Magistrate of this Nation, and (as I am informed) all Neighbour Kingdoms, do allow of and justifie the same. I therefore think it my duty to publish to the world his Usurped *Authority*, his *new Laws*, strange *Prerogative*, and acts of *Injustice*; all which are to my certain knowledge utterly disowned by all the Officers of the *Baptized* Congregations, both in Country and City, that I have as yet had the opportunity to treat with, those only that are under this pretended Apostles awful wings, excepted.

All which I am not only induced, but *constrained* to publish for these Reasons following.

First, because it doth appear to me and others, that the Authority by which he and his Confederates have executed such his new laws and inventions, is an *Usurped Authority*; and therefore the timely Publication of the matter is to prevent the like errors from creeping into the Church of Christ, as heretofore have done, being brought in by such Lordly Spirits, whereby the Church of *Rome*, once the Spouse of Christ, is Apostatized, and become an Harlot; (as he the said Matthew Caffin hath said) on which account I conceive it my duty by this means to do my part in order to the suppressing this growing and dangerous Distemper, which otherwise, like a *Gangrene*, may destroy the whole body.

Secondly, that the Truth and honest *Professors* thereof may be preserved from those reproachful abuses and Censures, which by this means are apt to be cast upon them, That so the burthen may be laid on the right shoulder, and a whole *Profession* not be condemned for the proud *Extravagancies* of one or some few more particular men; for so it is that some (otherwise judicious and sober) persons hearing of such strange *Carriage*, daily say, that these Professors are a crooked and perverse generation, running into a thousand errors, that their pretence of Holiness is but deceit to cover a design of mischief. And some persons of good quality and repute (no enemies to the Truth or its Professors) have by this means been provoked to entertain hard thoughts, and open their mouths against them, to say both in words and writing, that we are of *dangerous* opinions, accompanied with rancour and malice against all that will not go along with us, be it right or wrong. For (say they) we can expect no better fruit from them, then what you have had from your *Saint*, (meaning the Lordly Apostle aforesaid) all which and much more of that nature doth abound to the great dishonour of the Gospel, and the Professors thereof, wholly upon the account of this *Base-body*.

The third reason for Publication hereof is, because all other Admonition and Advice which was publickly given him in a full Meeting by several Church Officers of known integrity, (to wit) Mr. *G.* Mr. *W.* Mr. *P.* Mr. *C.* and Mr. *T.* and divers others the most, or however the most Eminent in *London*, was and still is wholly slighted, and could no way incline his mind to Humility, but he still goes on to justifie his Practise of Tyranny, notwithstanding this meeting was singly for the hearing and determining of his case only.

Fourthly, Because I would thereby have the World to know, that I know not one Professor in the way of the *Baptized* Congregations to be of the like quarrelsome and dangerous principle, unless it be those who are at his own dispose, or in servile subjection to his own Laws as aforesaid.

And

And now Impartial Reader; this one thing I humbly beg of thee, and I pray deny me not, *viz.* That thou wouldst not by means of any thing contained in the ensuing discourse *accuse* or *condemn* the Innocent with the Guilty, nor the peaceable, Loyal and Obedient, with the Peace-breaker, Contentious, and Disobedient. For although it may appear in thy judgment that we are *both* unworthy, yea, although I my self through the Instigation of the Devil should become an *Adversary* to all good (for I dare not boast of my future *Perseverance*, though I can through mercy say, I have more than a little *Confidence*) notwithstanding, I say, the worst imaginable should happen, yet be intreated I pray, ever to love and never to be offended with the honest, godly, and peaceable Professors, that walk in the ways of truth; which according to the Holy Scriptures are the Royal Road and Kings high-way to Life and Glory, which Profession (I hope I may say) I never in all my Life did yet despise.

And (if I know my heart) I had rather a thousand times suffer the reproaches and Censures of him who now through malice and a lying Tongue may abuse me at his pleasure, than that the way to Glory, and those that humbly and devoutly walk therein, should be corrupted, abused, and evil spoken of.

And this I pray further take notice of, that I do declare, that the Publication of the ensuing matter to the world in this manner, was wholly contrary to my own will and desire, neither had I so much as the least thoughts of so doing, had not they, to wit, Mr. Collin or his Confederates, first published my *Excommunication* to the World, and particularly to such as they had reason to believe did hate me most, and this they did within less than three days. The consideration of all which, together with the *Effects* that did every day attend it, to the great dishonour of the truth, did after some time upon just grounds engage me to *publish* the matter and manner of their proceeding against me, and accordingly I did make preparation for it, and that long before the Publication hereof; But if it be demanded why I did not publish it sooner, I faithfully and sincerely can answer, my reason was this, *viz.*

Because I greatly feared that by this means, not only the Offenders would be ill thought of, as justly they may, but that the way of truth it self, and honest Professors might happen to be *Censured* by some inconsiderate people, and evil *reported* of, to the dishonour of God, and prejudice or discouragement of the innocent.

Wherefore I did rather resolve to use all fair and safe means to prevent these ill effects, and bring the matter to be heard, determined and composed without such Publication. To which purpose, I read part of what I had written to a person pretending much kindness to me, who I well knew did intend also to serve my causeless Adversary to his power,

yet then I little thought he had been such an one as since he hath appeared which person after I had so shewed him the substance of what I had then prepared for publick view, did intreat me to forbear; to which I readily consented, upon condition I might have the matter heard by our *London*-Friends, that had power to do justice, and did promise that if right were done, I would totally desist, but not otherways. This my Proposition being made, he laboured to perswade me to refer it to some Neighbour Congregation, by which means the matter might be compromised secretly; but I considering that all or most of the Congregations were in some respects inferior to him, and he much adored and esteemed by many of them, did utterly refuse so to doby whereupon he altered his Proposition, and undertook to perswade Mr. C. (and others whom he pleased) to come up to *London*.

Then did I apply my self to an *Elder* (with whom only I had a little acquaintance) for his advice, and he appointed both time and place, and also did speak to several *Church Officers* to be there, because my self had little, or no acquaintance with any of them. This is that Elder that first advised me to appeal to the *General Assembly*, and thought it not unfit that such of the *Nation*, as I thought meet, might be present at the hearing of the Cause, notwithstanding they were not in *Fellowship*. However at this meeting the matter on M. Caffins side was generally disliked of, and he admonished by the persons aforesaid (to wit) *Mr. G. Mr. W. Mr. P. Mr. T. Mr. C.* and divers others there present, *To go home and call the Congregation together, and reform the matter.* Accordingly home they went before me, but when I came home, which was about six days after, the general Reports went contrary to my expectation, some relating they were *Justified* in what they had done; but that being opposed as a *falsehood* by one that heard the matter debated; Then one of them, (to wit) the same that would have a man Damned for displeasing their Lord *G.* rather then for offending the most High, as you may see in the ensuing Treatise; replyed, that they were not to regard what our *London* Friends did; for said he, We do not own them.

Which indeed proves to be very true, for all their Grave and Pious Council and Advice for Peace and Reconciliation was rejected and contemned; And since that time their pretended Apostle, *Mr. C.* hath also declared in the Assembly of his Congregation, the same thing, saying, As for those London friends (meaning those who gave him such Admonition before named) we do not own them. And this was the end of my first proposal, and willing endeavours in order to prevent this Publication, and the ill effects, if any should attend it.

Yet notwithstanding their obstinate persisting in their illegal practice without any *Command*, *Precedent*, or *Example*, for their Authority, I still

resolved to wait, hoping in time their eyes might be opened, and their minds incline to Repentance. But when, after a long and [illegible] Action, I perceived no appearance, or probable hope of their Reformation, I then again began to think of publishing the matter, [illegible] still feared my so doing might tend to their greater confusion, &c.

Whereupon I again laid it by, with resolution to make my appeal to the next General *Assembly* of Church Officers at *London*, in hope some good might be done by them, and accordingly I made my [illegible] Friends acquainted therewith, and not only by word of mouth [illegible] ral of the Confederates, whom I desired to be there, to give [illegible] mony to the truth of what they knew, but also by a Le[illegible] their publick Meeting, and desired the messenger (who [illegible] of that Congregation) to deliver, and desire *M. C.* to re[illegible] gregation; But although it were delivered into his own [illegible] that he the said *M. C.* not only promised at other times, that he would by no means prevent the matter from being heard, but also said he would do what he could to have it determined there, yet when the time came, and the Church Officers assembled together, I appearing amongst them with several persons that were my Witnesses, Matthew Caffin himself moved the matter, saying, "that there was present a certain person that had been "dealt withall in the Country that did make his *Appeal* to them; and said "he, I perceive he is resolv'd to move the cause to you, and therefore "you were as good hear what he hath to say now, or to that effect. Whereupon I (who had been before made to doubt by *M. C.* and others, that my cause could not be heard in this Assembly, because of an agreement they had made, not to hear any there, before it had been heard by some Neighbour Congregation) first desired to know whether they would intermeddle in such case, and determine a matter in controversie between a Congregation and a single person, whereto it was forthwith replyed by *Mr. M.* we can chuse out a party, six or more persons, and refer the matter to them, who may determine it presently before we part, or to that effect. Then said I, ---- I am ready for it; but then Matthew Caffin (how agreeably to his former promises and pretences, let sincerity judge) interposed, saying, *But the matter concerns the Congregation, and they are not here, and therefore it cannot be heard now*, which was seconded by one of his Assistants, and so the matter put off.

The Consideration of this acting so palpably contrary to such promise, that he would no ways hinder the matter from being heard, but do what he could that it might be here determined, puts me in mind of that *Cardinal* of whom it is reported, he should declare, That an honest man ought not to be a *Slave to his word*, and might make a stranger apt to imagine this *high pretender* endued with such *Cardinal Policies*, rather

with the honesty of a true *Apostle*; For nothing imaginable, but [illegible] and design to evade the *Hearing* by that excuse, did hinder him from having his party there, without whom he well knew (as is evident before hand, that it could not be done; and though he did do it) was not so civilly honest as to let me know thereof, that so I might have [illegible] trouble and unnecessary Charge, which he knew would be considerable.

From the consideration of all which, and for that all *means of Reconciliation* by the said *M. C.* and his Associates contemned, and their ill, [illegible] erroneous acts practised and *defended* by pretended Authority but now at last conclude it highly my duty to make [illegible], that so those who are concerned, may at their next [illegible] thereunto I do appeal by these presents, take it into their serious consideration and doing right, may clear themselves and the Profession in general from the imputation of such mischievous errors; whereunto otherwise they may be thought accessary, leaving it to them to judge whether this pretended *Apostle* be not an Usurper; and whether his Government be not Arbitrary, Tyrannical and *dangerous*, both to the Church and Civil State; and also whether he be not a *partial* and unjust Judge, a deluder and seducer of those who otherwise would be innocent, and a contemner of the Authority of all that are above him.

Lastly, whereas some sober persons think it strange that I do not withdraw my self from the *Baptized Congregations*; my answer is, that I know not any other Congregation of that perswasion corrupted with any of those errors, but that their actions and conversations are according to their Profession in the judgment of Charity. And forasmuch as I do upon safe and Scripture grounds, believe, That the way they profess is the way to Grace and Glory, I therefore dare not desert it, but desire to be found persevering therein with Heart and Affection. And that all good people may do the same, is the hearty prayer of him who is, *a lover of Truth, Righteousness and Peace*, and of those who imbrace the same, under what Notion or Form soever they be,

Richard Haines.

A word to the Ingenious and Learned Perusers.

Honoured Sirs,

SInce neither Nature *nor* Education *have furnisht me with those Arts and Accomplishments which I must acknowledge necessary to all such as expose their writings to the* Publick eye; *let me intreat, and not be denyed your favourable Construction in the ensuing Leaves, as often as you find me unskilfull in* Language *or* Methodical Order; *for as I have never been exercised in such publick endeavours, so should I not now have appeared to the world in this manner, had not the Conscience of my duty constrained me thereunto; nor had I been thus tedious and burthensome to the Reader, but out of a desire to regain my poor deluded Brethren, who pretend great love unto*

Your humble Servant,

R. H.

A word to the Ingenious and

Learned Perufers.

S

NEVV LORDS, NEVV LAVVS, &c.

HAving some time since received much *Injustice* and *Abuse* from Matthew Caffin, a Pretended Apostle of *Christ*, and Elder of a Congregation, together with some other of his deluded Confederates, who without any *Authority* or *Example*, and for a matter not proved to be any Sin or Crime by any Text of Holy Scripture, proceeded to pass Sentence of *Excommunication* against me, and still persist in and justify the same, and endeavours yet further to render me *Infamous*. It is therefore the design of the following discourse (for the several causes and Reasons mentioned in the *Epistle to the Reader*) to make a full discovery of all proceedings in that affair, that so innocence may be cleared, Friends at a distance truly informed, and these Lordly Spirits, if possible, made ashamed of, and so repent for such their wicked and erronious courses,

All which I shall endeavour, by relating plainly and sincerely,

First, *The Cause or pretended Crime Objected.*

Secondly, *The most partial, unjust, and cruel proceedings thereupon against me.*

And Thirdly, *The unreasonableness of both in several Circumstances, and the mischievous consequences of such Anti-christian Popish Principles and Practises.*

The occation or thing for which I was Excommunicated, was as follows.

I having by my Industry found out and invented a way to cleanse a certain sort of Grass Seeds, by some called *Trefoile*, by others *Noffuch*, and by others *Hop-clover* (but properly may be called *Yellow-clover*, be-

cause it beareth a three leaf'd grass and yellow flower) from its husk and course Grass Seeds, which course Grass, was very destructive to the other, so that the same by means of such invention is become better then it was before, as some of my Adversaries themselves confess.

Now, forasmuch as it did evidently appear, that such a way of cleansing the aforesaid Seeds, was a thing that would be for a *General benefit* to all that should make use of the said Seeds, I then considered that it was reasonable I should have the benefit of cleansing the same according to the *Statute* in such cases made and provided; which priviledge of invention I did understand (by Councel Learned in the Law) The King, by his *Royal Prerogative*, might lawfully grant and confirm by his Letters Patents, under the Great Seal of *England*, to the first and true Inventer.

And I being the same (as one of my chiefest Adversaries declared at their Meeting publickly, that he verily did believe I was) did and still do conceive that I might lawfully endeavour to obtain it as my lawful and just priviledge. Forasmuch as by this means, I should prevent no person enjoying any of their former Rights and Priviledges which they enjoyed before this my discovery, for as they bought, sold, sowed, and improved it before, so they may still, without the least interruption; nor have they cause to complain, that by the Kings Letters Patents they are prohibited from cleansing the said Seeds, seeing every person may have the priviledge of sowing the Seeds which I thus cleanse, so that every one may reap the profits of my labour, and the greatest profits too; for if the cleansing of it were free to all, the advantage would be very little; wherefore I did on good grounds hope that no honest man would be offended with the Kings Letters Patents, nor with me for attaining them, except it were a generation of self ended men, who envy my prosperity; nor could I believe, that I for this thing should be condemned by those who are my pretended tender loving Brethren, since I have not hereby transgressed any known Law, for where there is no Law transgressed, I do believe there is no Law to punish, unless it be under that Government where Usurping Tyrants beare rule.

All which considered, I did proceed in my endeavours to obtain his Majesties Gracious favour for the grant of his Letters Patent for my aforesaid Priviledge. But being willing to let some of my friends know of my design therein, before I had finished my business, and judging *Matthew Caffin* most Faithful, I therefore thought him most worthy to be trusted with secret things. Some others also I declared my mind unto, who did promise secresie, nor did they report is to any that I know of; but he the said *Matthew Caffin*, whom I thought most faithful, was

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pleased to be *offended* with the thing, and would not by any means allow of Letters Patents, and because I would not without just cause desert my priviledge, and lose all the charge I had been at (which by this time was not less than **Thirty pounds**) only to please himself (for as yet you may note that he knew not that any others were offended, or did know of it) therefore he soon after (the better to bring about his design of revenge for this my disobedience) declares it to others, and out of doors they thrust it with as bad a name as might be given to it.

Thus by his, and his Confederates means, they provoked others to conspire against me, by reporting that other persons had made the discovery before me, and not only so, but that I did intend also to prohibit all persons from cleansing *Clever*, and thereby provoked several worthy persons to oppose me through these their false informations, because I would not sacrifice my just rights and priviledges to satisfie his own ambition.

By such means his design was carryed on; for from his ill reporting of the thing, they now report what he would have them, little thinking that whilst he pretends a desire of good, they themselves are in this their so doing, become his Servants meerly to serve and please his quarrelsome and boundless humour. For now by this means he can charge me with a thing that (saith he) is of an **Ebil Report** in the World, and odious amongst the **Common sort**, he himself having underhand used all art to render it so. And now by this time he himself only requires me to come to a quarterly Meeting (as they call it) in order to debate the matter at the Meeting, but because I was ingaged to be at *London* at that very time I was not there. Nevertheless a Meeting there was, wherein he, as before, acted his part according to his art and cunning, whereby to make my case as odious to the Congregation as possible, which was as followeth.

When first he came to mention the thing to the Congregation, he said, that there was a certain case which he should acquaint them with, but said he, we need not name the person, nor *judge* the matter, for that is referred to another Meeting; but no sooner had he so said, and named the thing, but he immediately, to conjure up the displeasure of the people against me, useth all his art and cunning to make out Patents as odious as was possible; and after he had spent much time that way, and had seemingly answered all that might be said for the justification of Patents, he then said that I did pretend that I had a Statute for the justification of a Patent, but said he, I do not believe it; *But said he, if he hath a Statute for it*, what is that to us? what have we to do with the Laws and Statutes of men, calling them unjust? (notwithstanding they are for

the praise and incouragement of those that do well, and for the punishment of the lawless and disobedient) And again said he, *what a Professor get a Patent? the very name of a Patent is* odious *amongst the* common *sort of men, so that I can as freely have* Communion *or Fellowship with any* Idolatrous *or* unclean *person, as with a man that should obtain a* Patent; *and if he shall persist in it, he shall be* dealt with *or* Excommunicated; *And then* said he to the Congregation, *whoever shall stand by him in it may expect to come under the same* Condemnation.

Thus by flattery and threats were they conjured to do according to his own will, as though he were an Apostle, perfect and infallible, and Letters Patents as black as the Devil, as he endeavoured to represent them; *So that at the same Meeting it was agreed by them that they should not trade with me so as to buy or sell for me*; And although my *Servant* was one of them, yet it should be unlawful for him so to do. Thus was I and my case condemn'd when I was thirty or forty miles from them, and before the weak Brethren had spoken of it to me.

Here let us suppose some one in Ecclesiastical Authority, whom he doth separate from, should act and express himself as he hath done, I pray would he not judge and condemn such an one as a proud imperious person? But to proceed,

When the Church-meeting came that was appointed for the tryal of my Case, I being then to treat with the Congregation about it; after an Oration made by this New Lord against me, and Letters Patents whereby to render them odious, he then first charged it as an evil thing; for said he, it is of a bad report amongst people in the world, for I heard them speak against it, and said he, I could not speak one word in defence of it.

Secondly, he charged it as an offence to the weak Brethren, and therefore we may not allow of it, but said he to me, you may plead for your self.

Now by what he had said at this and other times, I did well perceive, that he had a design to carry it against me with a high hand, and knowing no *accusers besides himself*, therefore I directed my speech to the Congregation, and to the weak Brethren, to whom I was to give satisfaction, and said, That whereas it is alleadged, Patents are ill reported of by some people of the world, the same is no sufficient argument to prove them unlawful, no more then it is if one should alleadge the wayes of Truth to be unlawful, because persons of the world report evil of them, or reproach those that imbrace the same. And forasmuch as they had received an accusation against me from the world, and none of them there present to accuse me, I therefore had a desire to plead my cause to the Congregation (who according to their own principles are to judge

and

and determine all Controversies according to Scripture) and also desired liberty first to discourse and reason the case with those weak Brethren, of whom it is said, that Pattents are an offence unto them, without the interruption of Matthew Caffin, for said I, I am none of the Sons of Art, who by their cunning can make a Mountain of a Mole-hill, and therefore I would that I might first treat with my equals, *and then I would discourse it with him if desired*; For you must observe that the power lies in the Congregation, and not in his Lordship, as he himself sometimes in words confesseth, and therefore declares that the Lord Bishops are Usurpers.

But this poor courtesie was utterly denyed me, for those to whom I should give satisfaction, might not discourse the matter with me, by reason of his perpetual interruption; for as soon as I had thus said, he presently replyed, that he never was denyed his priviledge before, and then crys out, it is my priviledge, and hath been my priviledge this twenty years, *and what do you think that I will lose it now?* And notwithstanding, he hath confessed that the Authority lay in the people, and not in the Officer; yet so it was that by his commanding power, and Lordly Prerogative, which he claims by vertue of his *Twenty years Tradition*, I was not suffered to treat with any of the Congregation, nor they with me, by reason of his *perpetual interruption* (as they, if they be honest, will testifie) which occasioned such a strange confusion, that I was not suffered neither time nor opportunity to discourse with the weak Brethren that were offended, as he said; But to this day I know not who they be. But when he had spent much time, after an insulting and upbraiding manner, like his Brother Pintrepher, but never proving any thing by which I had transgressed any known Law of God or the King; nor letting me know who he or they was that I had offended. I therefore stood up and demanded several times, saying, who is it that doth accuse me? (for you must note that I refused to discourse it with himself) Then did this Lordly person stand up, saying, I do accuse you; Now forasmuch as he had usurped an over-ruling power, and that my malitious accuser should not be my judge, and seeing that he had before prepared the people to do according to his own will and pleasure, upon pain of *Excommunication* (as they very well know) the like practise in the Church of *England*, if any such were, I am sure he would call it not only Usurpation, but Tyranny and Intollerable Oppression.

I therefore declared for an appeal (for you must know that in such cases, Appeals to some other Congregation are allowed of) But so far was he from mercy, that he would not permit so much as this *Heathenish kindness*, but with the consent of his *over-awed* adherents, after he had

had prated against me with malicious words, like his Brother *Diotrephes*, to rites he proceeded and declares me to be an Excommunicate person; and also said to him who did speak in favour of my case, and that but sparingly neither at that time, yet if he did not desist to abet the cause of the Patent, he must expect to be severely dealt with, (*Oh how necessary would a tortwring Inquisition now be!*) for now there is to be no *Reconciliation* without works of *Supererrogation*, and that, because I did stand to justifie (not Covetousness or any one sin,) but only the lawfulness of Letters Patents that are upon lawful means obtained, and not otherwise. The which Sentence of Excommunication he was troubled to express, nor could he find a name for the offence, but declared that Letters Patents were of the *Devil*, and that the *Devil* put me upon it. And all this did he do before it was *proved* that I had transgressed any known Law, or that I had wronged any Man, Woman or Child, or that Patents were of the *Devil* as he said they were. He having thus acted his part, whereby to practise his revenge and malice against me for this my contempt of his Usurped Tyrannical Authority, he said to me that I might make my appeal to whom I would, *Provided* (said he) *they be such as we own*; Now who they be that he owns, or who they are that own his dangerous errors, and corrupt Government I know not; Therefore with advice I did make my appeal to the General Assembly of Messengers and Elders, but I suppose that this great Apostle, who thinks himself equal with St. *Paul*, was unwilling that the case should be heard and determined by them; for since I perceive he did not own some of them, as doth appear thus: One of the Assembly there present (to wit) Mr. *M.* who had written against an errour that Caffin hath Preached up, and owned, and had Printed it too, had not some of the Brethren prevented it; The errour is his Principle concerning our Blessed Lord and Saviour, of whom Caffin saith, *That he did not take his flesh of the Virgin Mary*, and that he was not *made of the Seed of David*. Now because Mr. *M.* had written a Book to confute this errour, wherein it doth plainly appear, that the said principle is Heretical and dangerous, as you may find at your leasure in his said book, Entituled, *A Cure for the Cankering Errour*, to be sold at the *Elephant* and *Castle* neer the *Royal Exchange*, the price a shilling, well worth the mony and reading; For which Book, Caffin at this Assembly, endeavoured to engage the whole Assembly against Mr. *M.* and also had prepared something in writing in the nature of a charge against him, in order to bring him under the Censure of the Church.

And for this reason I conclude that he did not own these Brethren, because all of them were on Mr. *M.* side, a small party that were of Mr. *C.* Faction excepted.

But whether he would not have me therefore to appeal to this Assembly

ſembly I know not; but this I know, That whereas the Queſtion was put to one of Matthew Caffins right hand men, by a Worthy perſon, why my caſe was not heard and determined by the Aſſembly, the reaſon and anſwer was this, (to wit) becauſe their buſineſs was ſo much that they had not time for it: This I ſay I know to be an untruth, but this he might honeſtly and truly have ſaid, that had it not been for his erroneous principle, and quarrelſome humour, there might have been more time ſpared and better ſpent. Again, I ſuppoſe that the great reaſon of his unwillingneſs that it ſhould come to a hearing at *London* was, becauſe I have declared my Reſolution (that is to ſay) that I would have it ſo publick, that whom I pleaſed ſhould be there preſent.

But however, if the reaſon why my caſe could not be heard and determined at the Aſſembly, was want of time (as it was not) or that it could not be done, becauſe Mr. C. adherents would not be there; therefore to prevent the like excuſes, *Theſe are to Certifie all perſons whom it may concern, that I do reſolve to make my* Appeal *to the next General Aſſembly at* London, which will be about Whitſuntide next, according to their agreement; and in the mean time (I calling all in the world there to prove if they can) that I have willfully or knowingly done wrong either to man, woman, or child, or that in any caſe I have been unfaithful to any that have relyed on me; and alſo to prove if they can that I ever deſpiſed Admonition or the Admoniſher for any ſin committed againſt the moſt High God, or that I ever did deſign or practiſe any thing of revenge againſt any perſons, or that I have refuſed to be reformed in any thing by which I have tranſgreſſed any known Law, and therefore to the Aſſembly I freely refer the caſe, where I hope they by doing juſtice will clear themſelves from being guilty of any ſuch acts of Uſurpation and Tyrannical practiſes, as now they are cenſured to be guilty of by many ſober perſons (of the better ſort, notwithſtanding they are juſtified by the baſer or common ſort as he called them) And alſo will do me juſtice according to the unerring rule. Yet notwithſtanding all that I have ſaid, if according to what was propoſed by the Aſſembly (*viz.*) ſix Officers to meet together to hear and judge of the matter, whom I ſhall chuſe as they ſaid I ſhould; I then in the mean time ſhall conſent thereunto, Always provided it may be at *London*, and that I may bring with me to the meeting whom I pleaſe. And in the mean time I humbly beg all perſons to whom theſe lines ſhall come, to have charitable thoughts of thoſe who in the Profeſſion of the Truth, in this cauſe are wholly Innocent; for it is undoubtedly as great an evil for them to deſpiſe and condemn the Innocent, as it is for me to conceal the danger and erroneous Principles of a Seducer. I

Some other Acts of Uſurpation I cannot but mention, whereof this is but one (to wit) his forbidding me to be a Peace maker between Neighbour and Neighbour, when in the way to ruine one another; In which work I have been often concerned. This alſo was an offence unto him, notwithſtanding he nor any other can honeſtly ſay that I ever did knowingly do any unjuſt thing, or knowingly committed any ſin thereby. Who this New Lords Aſſiſtant or Council is, I need not determine, but doubtleſs he is no friend to Peace nor Peace-makers.

Again, when at that Meeting in which he accompliſht his deſign againſt me, he alſo in the face of the whole Congregation, ſharply rebuked me; becauſe ſometimes, although but upon occaſion, I kept company with *Great Perſons* (as he called them) this alſo is contrary to his *New Law*, notwithſtanding he nor any other can honeſtly accuſe me or them for any diſorder thereby committed, but this did he do as though they had been a company of Strange kind of perſons dangerous to have any converſe withal; Notwithſtanding he knew that thoſe perſons, of Quality are both *ſober*, *honeſt*, and of *good report*, and well deſerving their places of Authority, and the love of all honeſt men, for that they are *favourites* to that which is *good*, and puniſhers of thoſe that do *evill*.

Now why he ſhould have ſuch an Antipathy againſt great perſons, that it ſhould be contrary to his New Law, for thoſe that are under himſelf to be in company with them I know not, but ſurely if their great Eſtates and Authority were *removed*, and they in all points *equall* with the *Common* ſort, and his *own* new Arbitrary Government *Eſtabliſhed*, then I do believe he would permit them to be *Companions* fit for him and his Confederates, *Provided*, they with ſubmiſſion, came under his new Government, however in the mean time the baſer or common ſort are more neceſſary and uſeful for Uſurpers, than thoſe who are in place of Authority, and faithful therein. Now if he ſhall pretend, that what he doth in this caſe is upon a Conſcientious account, and that the knowledge of it to be his duty to God, did conſtrain him thereto, and that the Throat of his Conſcience could not ſwallow theſe ſmall things, yea ſo ſmall as not to be ſeen or heard of in all the Book of God. I that am falſe in my judgment, but if true in his own, How then comes it to paſs that he can ſwallow far greater things, yea as great as Cammels in compariſon of the other; for he can ſwallow Covetouſneſs, Fraud and Deceit, all in one Morſel, as doth appear by his owning and allowing one of his ſupporters, who with himſelf thought fit to puniſh me with Eternal Miſery, for covering a Patent (as he calls it) which no known Law forbids, by which I covet not take any thing that is anothers pro-

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per Right. But this Confederate *having a good eſtate in Lands of his own and a good Trade beſides*, is not content therewith, but unlawfully coveteth *another Trade*, which is his *Neighbours lively-hood*, and ſo makes uſe of *both*; And when they perceived that their lively-hood was diminiſhed thereby, they to ſecure their proper right and priviledge, cauſed the ſaid Covetous perſon to be *Indicted* at the Aſſizes; but he to ſecure himſelf, deceitfully puts himſelf an *Apprentice* for a Term of years to one who was of the ſame Trade, who lived near twenty miles diſtant from him. And now notwithſtanding his *Eſtate*, which is ſufficient to keep him, yet will he become a pretended Servant and Bondman, in order to defend and maintain his Covetous practice, on purpoſe to enrich himſelf, and as it were to rob his Neighbour. Now whether this be not *Covetouſneſs* and deceit, and contrary to a known Law, I leave it to all for to judge; yet nevertheleſs, this narrow throated tender conſcience of his Lordſhips Grace, can ſwallow this without asking any queſtion, whether it be to the diſhonour of God, or his Truth; all which conſidered, judge ye whether what he did and deſigned to do in the other caſe, were not for his own Glory and Renown, and not for the Glory of the moſt high and holy one, as he would pretend.

But further to demonſtrate his being guilty of partiality in the higheſt degree, as may appear thus (that is to ſay) by his practiſing all the ways and means he can to accompliſh his malice and revenge againſt a perſon that diſowns his and their unmerciful proceedings againſt me; and in order to deal the like with him, he laboureth to find an occaſion againſt him; and having found one failing unawares committed, which might have more honeſtly been born with, then many which he and they do connive at, and allow, ſeeing he did acknowledge his failing with Humility, yet notwithſtanding he muſt be, and was publickly rebuked, and further threatned to be *ſeverely* dealt with; Nor could his Lordſhip accept of his Humility, becauſe it was not *really* from the heart, as he ſaith, (But how he ſhould know the ſecrets of hearts I know not, although he pretends to it, but this I'le ſay, if he have ſuch an Inſpection as to know what is in the heart, why then did he, *unknown* to the people within doors, creep into a houſe and ſtand behind a Wall to hear the ſecret diſcourſe of two Women) But this failing of my friend not being ſufficient, his Lordſhip hath ſought out other Inventions whereby to make him odious, and to caſt him out of their Synagogue, and will not now leave one ſtone unturned; for why, he hath now *ſinned* againſt one that cannot be reconciled, (to wit) his own *ſelf*. For as in his conceit it was committed againſt the moſt high, it might have been born with from year to year, as you may obſerve. But now the caſe is altered, and his Popeſhip is now offended, and *ſeverely* this Offen-

der must be dealt with; and to work he goes from one house to another, as it were with threats in one hand, and flattery in the other. And the better to accomplish his design of revenge, he *knowingly*, *purposely*, and *designedly* did *tell a lye* of his own making, as may be made appear, and all this to make a discovery of some secret sin, which his Lordship had reason ten years ago to believe was committed if at all, and yet all the time since as it was a sin against God, it was born with ease, although in his own apprehension it was true. But now doubtless to his greater trouble he finds it false, and the party Innocent; Yet nevertheless, because he takes my part, he must be *severely* dealt with. But further, to make his conniving and his partiality more plain, and that it may appear that this his great care to discover sin was but to defend himself and his acts of Wickedness from being brought to the light. Another of his Confederates, who is highly oblieg'd by his Lord to stand by and defend his Master at a pinch: at a certain time this person, who in a dissembling manner did pretend great Love to me, but plaid *Jack on both sides*, so far as it might do service to his Master, (This is that person to whom I first read my Book, of whom I make mention in my Epistle) and so it was, as I by good hands am Informed, that this person upon the Road had tired his Horse, and having so done, he beat him with such cruelty, which caused a person to send a Messenger out of his house to tell him, *That a merciful man would be merciful to his Beast*; but instead of moderation, he abused him the more, and fell a Cursing, and said, a Plague of God take him, he can go, but will not with a *Pox* to him; using other ungodly expressions to the Spectators, who are credible persons, and will testifie the Truth of it; and although his Lordship had knowledge of this disorder from some of the Spectators own mouths, yet notwithanding all is by him connived at, and he only justified, and they in his account are all Lyars; Judge now if this Information had been brought against this Member that is disobedient to *himself*, would it be welcome News, and easie to be believed?

But Sirs, why may not he who was so wicked as to beat and abuse a person, whom he loved so, as to own him to be a Brother in the Lord, and yet several times did smite him with his Fist, until such time that the poor man was constrained to strike up his heels, and all this he did, because the man would not willingly do a thing one way, because he could do it *better*, and with *more ease* another. Certainly, he that without cause can do thus wickedly to his Brother whom he loves, may do much more to his abused and tired out Beast which he hates.

And as touching his Lordships dealing with him, for abusing his Brother, and somewhat of another *Nature* (which out of a desire to regain them, I shall forbare now to mention) it was very gently and sparingly

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as I am informed; therefore it is not strange that he should bear with him in the other case. Furthermore, touching this person that abused his horse, he seems to be a very Religious man as some may suppose, for I think he serveth no less than two several Gods besides the most high and holy one, (that is to say) The Lord **Taffin** and his own Belly; as thus, first you must note, that upon a Religious account, as he pretends, he cannot eat nor drink with me, nor would not from time to time, not because any thing of sin was proved against me, or that it was because he was more zealous in the observation hereof, because it is commanded of the most high God, but rather because it did please his Idol God (to wit) the Lord **Taffin**, as may appear thus, at a certain time he and I coming to my Quarters in *London*, I being hungry, asked the Maid for such Victuals as the house did afford; his Belly-god pinching him, he said, *give me some too*, and so went up Stairs into my Chamber, and there at one Table, and a very little one too, we then could eat and drink *together*, at which time a Friend cometh up into the Chambers, and was very joyful to see us eat and drink together at so little a Table, but said this Religious person, I'le warrant you he will laugh at me for this hereafter, but since that time he hath recovered his Zeal to his Idol again, and now he will neither eat nor drink with me, yet notwithstanding he hath not repented of this his sin, as it is a sin committed against the most high God; for since that time I have told him of his behaviour in this case, and that in the hearing of another person, he then said, *he could do so again*, therefore I conclude, that which he doth in this Case, is not in obedience to the true God: But now may some say, you seem to signifie that he is an Idol, and that he is idolized by them; to this I shall say more hereafter, when I have done with his conniving and partialities which may further appear. For some that do not adore him, as others that are more fit for his turn, if they through Infirmities commit or fall into any evil (as I think none may boast that they are free) let the matter be as private as it can, and for their sin as penitent, as through grace they may, yet notwithstanding he will make them as odious to publick view as possible, if they refuse to do according to his own will, yet if one who is his beloved favourite should commit ..... with one whom he loveth not, or at best but very little, Let the case be as notorious as it will, yet it shall be concealed, and the worst shall be favoured for the sake of the that he loveth best. Although the Fact be as it were posted up for the publick view of all, and that there be a necessity of Marrying her to some body, So that the Beloved, and he that is not Beloved, must now by the care of the Brethren, go from one place to another to get them Married. And although he the said Apostle was informed of this disorder, yet notwithstanding, he never in publick re-

buked them, until the early great Belly discovered the Fact, and then very gently too, but that in the mean time he did not deal with her in a Corner, I cannot say, now if he had not been partial, I wonder why he had not dealt with or publickly rebuked this new married man, who was at that very meeting when he practised his revenge against my self, I am confident it was not because he had nothing against him; for he and others did discourse of other things they had against him at that very time, for which Mr. Caffins displeasure was sufficiently signified against this man; But if he had been blamed or dealt with for that which was notorious, then the discredit would have reflected upon his great beloved Favorite; but why she should be the object of his love more then others I know not, but if he had known her to be better than others whom he hath insulted over, I am perswaded it must be otherwise then in the way of Regeneration.

There is an old Proverb, *Kissing goes by favour.* But suppose an honest Widdow or Maid should marry with one that is not in fellowship, be he of the Church of *England*, Presbitery or Independent, and notwithstanding he be of a more honest life and conversation than he that was fain to marry his own Favorite; yet for this thing, according to his Law she shall be accused as an offender, and no humility to be accepted of, but excommunicated she must be, and she not to be forgiven to the hour of death except they part, or he be converted to them; but in the mean time, she is to be adjudged to live in *Fornication*, and so their children are Bastards: but this Doctrine is opposed by the Congregations in *London* and elsewhere, and by what Authority he doth maintain it, I know not; but this I, with others, do believe, that persons fearing God, ought to match with those that do agree with themselves therein, if they can to their contentment. One thing more is observable which is this, that before this meeting he had certain knowledge of this disorder and yet at the meeting signified that he was ignorant of it.

But to smooth up the matter, possibly he may pretend, that the cause of his bearing with this Female Favorite was, because she was his nearest or dearest Kinswoman, and therefore this thing was suffered without *publick* rebuke *contrary* to order for *publick* Sin. To which I answer, that if the Case be so, and this sufficient, then it may be concluded, that if a man will but purchase a Kinswomans favour of him, he then may keep a Concubine without any publick rebuke. But to all this I know, that some, whose eyes are blinded with Idolatrous zeal, will yet say, that I do not well to censure him, for say they, I am CONFIDENT that he hath *holy* good ends in what he doeth, and that he *designs the good of all.* To which I answer, so did others as honest as himself pretend, and that without doubt Pope *Clement* the first, did as *soberly* and *seriously* pretend

the same thing, and those that idolized him, did *believe* that he designed the good of the Church, when he made *pardons* and *Indulgences* saleable, for seeing, said he, that one drop of our Saviours blood had been enough to have saved all mankind, and yet that all his blood should be spilt, he perswaded himself that the overplus was given as a Treasure, to be disposed of by the *chief* Officer of the Church.

But say you, these things are not according to the Law of God and the holy Scriptures, which we own for the unerring Rule, and I say, so is not Usurpation, Tyranny, Rebellion conniving at sin and partiality, the Case is as broad as long, sin is the same think among the Baptists where it is allowed of, as it is amongst the Papists, whom you condemn and seperate from. What think you of it when a man shall be thus publickly charged with cruelty and cursing by *many creditable* persons, and yet connived at, whilst another man hath spent all his days, so as to commit scarce any publick evil to the dishonour of the Gospel or the Church of Christ as ever yet was *proved*, and yet that an Accusation should be received and credited against him and that from the mouth of *one* person, and he one of the world too, and doth speak in his *own* Case and for his *own* Ends, *all* that he saith, is not this partiality. I leave it to all the world for to judge.

But forasmuch as I am blamed by some of my pretended brethren for calling them Idolators, I must confess it is very ill done of me, if it be not true. But if I can make it appear that they do give more homage to their new Lordly Officer, than they give to the most high, I suppose they, not I, deserve the blame. Now that it is so, doth it not appear by this (*viz.*) one of his chiefest adherents soon after they had practised their Tyranny without any the least shew of mercy. I at a meeting at this mans house did take an occasion to interrupt him in his discourse, and said that they preached one thing and practised another, he having not wherewith to defend their practise declares publickly that I had lived in transgression these several years, but would name nothing, and (said he) I have convinced you thereof, and yet you have continued in it; and further said, that I deserved to be excommunicated for that very thing; now Sirs, I pray observe, that if this dangerous thing, without name, which he accuseth me with, to render me odious to the people, were true, and that he knew it to be so, which if not, is he not a lyar and a false Accuser of his Brother; but if true, pray Sirs, how hath he done his duty, have we not often been both at the Lords Table since that time? have we not eat and drunk several times to our greater condemnation (if it be as he said) I pray Sirs observe, all that could be swallowed up very well notwithstanding it was to the great dishonour of God and tending to the damnation of us both.

Now all this he can suffer without the least disquiet of Conscience, doth it not therefore appear that he is more *zealous* to do the *will* of his new Lord, than the *will* of him that is in *Heaven*; if not, why did he not rebuke me before this time, and disowned to have fellowship with me if I was obstinate, but that the thing for which he condemned me, was a *sin* (as doubtless he would have the people to believe, it was a most intolerable one) I utterly do deny, and also do affirm, that he never did convince me that it was so, and therefore I leave the Reader to judge whether he be not a lyar and an *obstinate false accuser*, for saying that he did. Again, if I did confess it to be a sin, and yet to his knowledge I did live several years in it, why then did he not admonish me according to order? but inasmuch as he did not, I pray what condition is he in by neglecting his duty, and having fellowship and Communion with it; if, as he said, I deserved excommunication for; the case was only this, A certain person from year to year was often a Trespasser upon me by his Cattle lying in my Corn and Pasture, which said person, at a certain time, dealt dishonestly with his own Brother in a Case that was injurious to my self also, by which means I was provoked the more to require satisfaction for the wrong which he did unto me, his Cattle at that very time lying on my Corn, and because I did take money of him in satisfaction of all the injuries that he had done me for the time past. And notwithstanding I never troubled him, nor in any wise hurt or abused his Cattel, nor did take half so much as the damage did amount unto, yet for this I am accused, this is the whole case, and for this very thing, I in this pretended charitable mans judgment deserved to be excommunicated: certainly this pretended loving brother must believe that excommunication extends no further than to Purgatory; or if he believes it reacheth further, I then do believe that his brotherly charity is turned into that love which is of a hellish nature.

But this of the Story I cannot forget (*viz.*) That as the thing in his conceit was a sin by which I dishonoured God and wronged my Neighbour, yet he never tells me I deserved this punishment until I had displeased his new Lord and Master; so that sin commited against God may be born with several years without rebuke; but a pretended sin against this new Lord cannot be suffered nor born with one whole day; doth it not therefore appear, in his conceit, that this Lordly person is equal, if not more than equal with the most high, which is most horrible blasphemy to conceive. Now judge ye which, in this loving brothers conceit, was the greatest sin, my sin against God, or my sin committed in refusing to *bow* to the Image which they had set up, *whose Law forbids to buy and sell, so that of the two he serveth his Idol God rather than the true.*

Bear

Bear with me, I pray you, oh! my pretended loving Friends; you have your Infirmities as well as I, know you not that I was not *suffered* to treat with you in place convenient, surely if I had, there should not have been occasion for this thing, especially if your *New* Lord had been honest; but he proving to be an Usurping Tyrant, and you to be his Confederates and adherents to him, and all other lawful means for Reconciliation, by me offered, being by you scornfully Rejected; I therefore, according to my duty, to convince you of your delusions, shall take the boldness to speak a little further.

And therefore further, to shew wherein your Idolatry doth appear, as thus, when this your *New* Lord had declared that Patents were of the Devil, and to be of that damnable Nature, so that according to his *New* Laws, none might justifie them upon pain of suffering his *High* displeasure, which in his and your judgments, is punishable with no less then eternal Damnation, unless they submit.

He having thus seduced the Brethren, one who is very often a Preacher amongst them, being asked the question, what he thought of their proceedings against me, and whether he thought Patents were such dangerous things, to which he answered and said, He could as freely Steal a Horse as to have a Patent. I pray Sirs, observe how great Zeal appears in this *Deluded* Person, for the observation of the *New* Laws and Precepts of this his *New* Lord; for rather than to sin against, and transgress his Commands, he had rather sin against, and transgress the Commands of the most high God, in such degree, as to incur his Wrath and Indignation; for do you not know that by stealing, you transgress both the Law of God and good Men, and by the transgressing of these, do you not know, that you endanger your Souls to damnation together, with the loss of your Life and Estate, and will you do this rather than sin against or *displease* your *New* Lord, and yet is he not your Idol, Judge, oh ye that are not seduced!

Again, another person who was not at this Meeting, to whom I said, that this *New* Lord was an Usurper and Tyrant, *&c.* To which he said, *I do not, nor cannot believe it*; to whom I replyed, and said, That if it be not true, then I am the *Lyar*, and have done him greater wrong, and it is impossible for me to give him satisfaction, nevertheless said I, it is my duty to acknowledge my sin, and to desire mercy, is it not? yea said he, it is so, but said I, suppose that all that I have said be true, and that I prove it to be so, how then? ought not he to do the like? Now to this take notice, I could not by all the means I could use, get any answer, though I often provoked him thereunto, do not all these things prove that you Idolize him in a high degree, *or otherwise that you believe he is Infallible, and cannot Err.*

Again,

Again, another person, who at the last Meeting that I was at, before they thus dealt with me, called me to go with him, and being at a little distance from the people, he then standing still said nothing to me, I therefore said to him, what hast to say to me, he answered with a soure countenance, and said, *I am sorry that your Condition is so bad, and said he, it doth exceedingly trouble me that you cannot see it*; I pray said I, what do you mean, he answered, the Patent, To which I replyed, why? how doth it offend? said he, it doth offend every body, wherefore shall I name any, To which I said, That to my knowledge that was not true, for it did not offend every body, no said he, that's true, well said I, who then doth it offend? he answered, The *weak Brethren*, then said I, *which* of them? he would not at present tell me, but through much importunity, he told me who they were, and that was Matthew Caffin, and that person that said I deserved to be Excommunicated for taking mony of a man for wrongs he had done, and these two who are the most *knowing* men, and able to *Preach* too, and deceive the honest weak Brethren; but as for those who were really weak upon an honest account, and conscientiously were oppressed or grieved by it, I never yet could find or hear any to be amongst them to this day.

I then put the Question, saying, what hast thee to say against it? to which he said, I do not know what a Patent is, nor what it means, To which I replyed, I am sorry that thou shouldst be so weak as to be under so much sorrow and trouble for that which thou knowest not, nor dost understand, yet could he not, but must believe that it was but a very bad thing, and why? because he must believe as his Popeship believes, and do as he commands, and who more zealous and earnest against me at the time appointed for the Condemnation of Patents. Now, if this man had not been more zealous, for the Adoration of his *New* Lord, than he was to do the Will of the most high God: Way should he be so urgent for to punish me in Hell for that which is no Transgression of the Law of God, *what think you of it Sirs?* Hath not this Idol eat up all love, and swallowed up all mercy and compassion; for doth it not appear that Transgression committed against this *New* Lord is unpardonable; and doth it not plainly appear that he in their judgment is Infallible; if not, why do you do these things without any other Rule or Scripture authority, and that before it was proved that I had transgressed any known Law of God or the King, or that I had wronged any man; I therefore demand of you (oh ye my pretended tender loving Brethren) whose Maiesty I have offended, that my Soul must be offered up in sacrifice to pacifie his Wrath and Indignation; If he be not the true God, was it not your Idol? *Thus they feared the Lord, and served their Idol, and yet will they lean upon the Lord, and say, Is not the Lord amongst us, and no evil can come upon us.*

But

But one thing more which is not altogether impertinent to the case, take as followeth, One person more, with whom I was very conversant, who was at both meetings, In which their infallible Apostle practised his design against me, and notwithstanding he (as I hope) is a man as honest as any amongst them, were he not seduced and deluded, so as in all points to please his Idol, for notwithstanding he never did believe nor could charge the thing to be unlawful, or that it was against the mind and will of the most high God, yet when he was at the solemn adoration of their Idol, he not considering that he should do, as he would be done unto, did give his consent to this horrible cruelty, and from that time is become a great defender of his Idols Tyranny; and such is the force of his delusion, that he is constrain'd to believe that what his Idol saith, is as Oracles, and therefore cannot but express the strange alteration of his whole mind and affection. And now in his judgment I ought not only to be damned for opposing his Idol, but also to be hanged, drawn and quartered; for said he to me, you never had had your Patent, if you had not *stole* the Seal, To which person, I say, I do not remember that I at any time was reputed or suspected to be a Thief before, nor yet known to be an obstinate offender of the most high God, nor of those who are his faithful and honest people, and yet will you think it pleasant for such an one, if you were the party your self, to be hanged, drawn, quarter'd, and afterwards damn'd for ever: But shall I be angry with him, no, I will not, but sorry I am, and pitty him I must, because he cannot see his strong delusion.

But possibly he will say, no I would not have a man suffer death for such a thing; To which I answer, that if he were not strangely deluded and seduced, he then would say, that it is much honester to hang a man for transgressing the Law of a King, than it is to punish both Soul and Body for ever in Hell, for transgressing the Laws of him, who is no less than a Usurper, Tyrant, and an Idol, and that before you know that you have any command from God for it, or that you know that the party accused, is an obstinate offender of God, which indeed no person in the world can prove. Now my beloved, observe whether this his, and your practise and principles, be not the same with his brethren beyond the Seas, who command the ignorant to believe as they believe, and do as they bid, and whether he hath not so far deluded you, as to put you upon such practises as do justifie the Church of *Rome's* usurped Authority rather than the Church of Christ, whose government is according to Scripture authority, let him that readeth judg, and though Hypocrite like in words he doth disown them, yet how can he honestly disown them when both he and you act by the same authority: And though at a distance he may call her Whore and Harlot; yet if she

be so, is it not clear, that in matter of fact, he hath committed Fornication with Her, by approving of her corrupt and wicked wayes?

And therefore now my beloved, you may no longer wonder that he should have *Communion* with *Idolators* and *unclean persons*, rather than with those that keep themselves *from* Idols, and approve of Letters Patents; for if Idolatrous zeal hath not blinded your Eyes, you may see that he himself is an Idol and a Fornicator, and hath fellowship with Idolators every day.

But whereas some of you cry out against me, for saying, *That he is a false Apostle* and doth *contemn the Authority of all that are above him*, I am therefore apt to conceive some *objections* will be raised, or *shifting excuses* endeavoured to be made by this Lordly Usurper, to *wave* or *deny* what he hath said or done, notwithstanding all may be proved by many persons, if they were injoyned to speak but the Truth of what they know; (*viz.*) his saying, *If there be a Statute for it, what is that to us, what have we to do with the Laws and Statutes of Men?* That *Patents are of the Devil*; And that he could as *freely* have *Communion* with *Idolatrous* and *unclean* Persons, as with that *man that should have a Patent*; Nothing of which was opposed by you, although, all those expressions savour strongly of contempt of All Authority whatever, and seem directly to oppose that Precept of Peace, Loyalty and Obedience enjoyned by the Apostle to all true Christians, 1 *Pet. ca.* 2. *v.* 13. and 14. *Submit your selves to every Ordinance of Man*, &c.

But possibly he will alledge, That several persons of good quality subscribed their hands against me in procuring the Patent, To which I answer, that those worthy persons opposed my proceedings only upon a mistake, and the false Informations of one or two Conspirators, and that some of them since they came to understand the truth of the matter, have freely declared to me, in the presence of several persons, that they were sorry they did appear against me, and did now believe it was both just and right for me to enjoy my Priviledge.

But suppose he should deny the truth, and say he did not affirm that Patents were of the Devil, then observe I pray, whether it doth not appear very plainly by his actions in the very Case of the before mentioned Covetous Person, who is suffered by Deceit and fraud, unlawfully to exercise or enjoy his Neighbors priviledge or Calling; for notwithstanding they know it is contrary to all Law, yet in Contempt thereof, he and his covetous practises are allowed of.

But suppose this covetous person should have obteined a Patent from the King, whereby he might enjoy the Trade or Livelyhood of other men, then according to his Law, it must come under the same condemnation; so that it appears evident, That 'tis *Patents*, not *Covetousness*:

Patents

Patents not *Fraud*; ſimply *Patents*, not *Deceit*, that is the forbidden fruit of him whom you adore. Again, if he did not condemn Patents abſtractedly and meerly as ſuch to be of the Devil, why are Patents worſe in his conceit than Idolatry and Uncleanneſs? but if you ſhould ſay, That you condemn me for juſtifying of Patents, that by falſe information, and ſo to unlawful Ends were obtained; I anſwer this cannot be, for I ever ſaid, That if any other Perſons did make the Diſcovery before my ſelf, then it was their Priviledge and not my own, and that in ſuch caſe my endeavours had been evil; ſince (as I always declared) Patents are grantable only to the firſt Inventors and not otherwiſe, and that if it could be proved that any perſon before my ſelf did find out the thing I ſhould immediately deſiſt. Again, if Patents, were not of the Devil, in his conceit, why ſhould he condemn me for juſtifying of a Patent? and not becauſe I endeavoured to ſecure the thing it ſelf, but judged it lawful for me to prevent other Perſons of cleanſing of the Seeds, and alſo did juſtifie me for ingaging my Servants by promiſe not to cleanſe the ſame, or to inſtruct any other therein; Therefore, moſt plain it is, That my withholding perſons from doing the thing, is not the Sin or Evil, *but* Patents, and Patents ſimply that is ſinful, and of the Devil; if not, why is not one means lawful as well as the other, ſeeing they both tend to one thing and one end.

Furthermore, if he did not judge Patents in themſelves to be of the Devil, why ſhould he and you upon deliberate conſultations agree, That it ſhould be unlawful for any Brother to Buy or Sell for him that ſhould have a Patent? Whence it muſt be concluded, that either Patents or this your Apoſtles practiſe muſt be of the Devil; And what he hath done, is either to pleaſe the moſt High God, or himſelf; If you ſay it doth pleaſe the moſt High, I demand of you to prove it.

But if you will ſay, *That it was his and the Churches Duty to practiſe theſe things only to ſatisfie the Weak Brethren and Common ſort of People*; Shew me your **Commiſſion** for it; if not, then give me leave I pray to ſhew the danger of this ſeducing Error, which you conceit is a *righteous* and *charitable principle* to preſerve peace, love and unity in the Church; to which purpoſe be pleaſed to conſider, If a perſon that ſhall obtain a favour of a *Prince*, or do any other thing, which the weak Brethren may interpret or call an Offence to them, may not be ſuffered upon pain of Excommunication or Damnation, which is all one in your ſenſe; whether the thing for which they are offended, be lawful or unlawful, (as your new Law-maker hath aſſerted, and endevoured to prove to be, as you well know to be true) *obſerve* then, I ſay, whether this be not a Stirrup to mount himſelf into a Saddle of Supremacy, or a foundation Step to exalt him into the Seat of the higheſt Dignity and Au-

thority; so as that all from the King on his Imperial Throne, to the meaneſt Subject, muſt Truckle to him, and be in ſubjection under him, and his pretended weak Brethren, and Common ſort of Men, ſince no perſon may offend them in any Caſe, upon pain of Excommunication, nor oppoſe his Lordſhips Deſign, *he* having the *commanding* power, and the *weak Brethren* on his ſide; for they like ſo many Children are eaſily perſwaded and deluded by their Strong Lord and Maſter.

This muſt needs open a wide Gap for all kind of Uſurpation and Tyranny, and makes *Excommunication* meerly an Inſtrument to gratifie the malitious revenge of a private perſon on his Brother, under colour of offence: For if any one diſpleaſe his Lordſhip, who hath the commanding power, he then may make it his work (and who ſhall hinder him) to render ſuch perſon and his Caſe as odious as he pleaſeth. And at this work he is not a little Arch and Dexterous, but can *forecaſt* his *deviſes* ſo as to accompliſh his Deſign, and when he hath thus, by his ſubtilty, inſtigated the weak Brethren againſt the perſon whom he reſolves to Cruſh, then they muſt declare that they are offended, although they have nothing to ſay therein, nor do underſtand the matter, However having declared againſt the party or thing according to his pleaſure, and the words by him put into their mouths, *he* then aſſembling again with theſe his weak Brethren, and in the Congregation makes it his buſineſs to engage them alſo againſt the perſon, for that he lies under the moſt abominable Crime of accepting a lawful favour from a King, which is an offence to the weak Brethren; And for this offence without proving the matter to be any Breech of the Law of God, the party muſt ſuffer Excommunication, and had He but the Priviledge of a Torturing Inquiſition, all that dare oppoſe his Deſigns doubtleſs ſhould be ſure to be (according to his own word) *Severely dealt with.*

But to proceed in his diſorderly Order; you muſt obſerve in the next place, That he himſelf is to manage the Tryal between the ſuppoſed Offender, and the pretended Offended, though the quarrel be ſtill his own, and the thing deſigned only to bring about his Revenge, or what pleaſeth him beſt, which he is able to manage without Controul as you well know, for by his *twenty years Prerogative*, he will not ſuffer the Caſe to be debated between the Offender and his Accuſers, and thoſe of the Court, nor is it neceſſary in his Government (though preſcribed in Scripture) that the weak offended Brother ſhould endeavour firſt by himſelf, and afterwards with one or two more to admoniſh the Offender: But ſuch is his Arbitrary Order, That the Party accuſed ſhall never know who his accuſing weak Brethren are, nor do I know to this day, though I did ſeveral times demand the ſame.

Having thus ſetled his abſolute Government, wherein *himſelf* in effect

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has Authority to all, *viz. Accuſe, Judge,* and *Condemn,* whilſt all the reſt are *ſilent,* or ſpeak according to his *pleaſure,* not daring to oppoſe, ſo as to take the Priſoners part, upon pain of damnation: *What* then, I pray, ſhall hinder him from exerciſing his Uſurped Authority, and making his Tyranny and Cruelty, his unlimitted Power and *greatneſs* known, ſo that he may as he liſts proſecute his Revenge againſt thoſe that will not *ADORE* him, (the refuſal whereof, I verily believe was my great Crime.) He therefore calls a Court, Commands one of his Subjects (as he thought) to appear before his Lordſhip, and there accuſeth him as aforeſaid for accepting of a lawful Favour from a King (but ſubtilly pretends it an Offence to the weak Brethren and common ſort of Men, as he calls them) "This thing, ſaith he, Is odious and abominable, "and according to our Law unſufferable, *Whoredome, Fornication,* or "*Idolatry,* We allow of, rather than *This.* What ſayeſt thou? Thou "mayſt plead for thy ſelf, but 'tis to no purpoſe; For if thou haſt "offended me, and my deluded weak Ones, thou ſhalt know, that I am "thy Accuſer, Lord and Judge my Self; and thou muſt not expect "any benefit in this Court, by pleading thy Cauſe, with any others "beſides my ſelf; For it is my Priviledge, and hath been ſo theſe "Twenty Years, and, What, Do you think I will *looſe* it now? And then, after an *inſulting* manner, render ſuch an one as odious, as malice and a lying Tongue ſubtilly can expreſs: As you may likewiſe well remember; All which perhaps Strangers may ſuppoſe to be only a Chollerick fit, and that he ſpeaks in paſſion, but I muſt therein undeceive them, for I would not abuſe him, I think all the world cannot put him into the leaſt ſhew of Paſſion, and that *Matchiavel* might have been his Pupil in the Arts of Diſſimulation; He ſalutes you as *Joab* did *Abner,* with a Kiſs, and all hail my Brother, but at the ſame time fails not to ſmite you under the fifth rib: In brief, he kills you with pure kindneſs, and under pretence of the higheſt Love, makes you an example of *Sober Revenge*; By which means he ſo far deludes the poor weak Brethren, that they cannot but believe, whatever he doth is for holy ends.

But further, obſerve, I pray, *Whether this great pretended Charitable Principle will lead*: If the Caſe be ſo, That whoever offends the weak Brethren, muſt be condemned, and that they may be offended with perſons for doing that which is *honeſt* and *lawful,* and meerly of a *civil* nature, (as he ſaith they may) then ſuppoſe that the Church did conſiſt of the greateſt number and ſtrongeſt party in the Nation, and that the Baſer or Common ſort, as he calls them, whoſe part he hath taken, were agreed, and this New Lord their chief Conducter, Commander and Law-giver; And the weak Brethren, through *his Inſtigation,* or *otherwiſe* declare, That it is a very great Offence to them, That the *King*

ſhould have his *Crown*, *Dignity* and *Prerogative*, and all Perſons within his Dominions to be *his Subjects*, and therefore they cannot but be offended till he hath otherwiſe diſpoſed of the ſame (for the wearing of Gold, Silver and Ribonds, he hath already voted inſufferable; And as we ſay, in the vulgar Proverb, *If his Cap be made of Wool*, he ſhall pay the Debt; ſo if his Majeſties Crown be made of Gold, It ſeems he muſt ſubmit, or be dealt with) conſidering I ſay, you are not to have reſpect of perſons in judgment, nor any amongſt you, *dare* make oppoſition upon pain and peril of *Excommunication*: What I pray, what may the King do in this Caſe? for as he is a member, he may not by your Law, offend a weak Brother upon pain of ſuffering Eternal Damnation (if he believe as the Church believes;) and alſo to reſiſt the Commands of this upſtart Lord Eccleſiaſtick, he may not, becauſe they are the greateſt number, and at his requeſt muſt proſecute with the greateſt force and vigor.

Again, what if the weak Brethren ſhould take a fancy, or be perſwaded to make a King of him, who is *ſo* humble, *ſo* holy, and always *ready* to pleaſe them, by making the rich and ſtrong *ſubmit* to his and their own wills and pleaſures, would he not ſay, within himſelf, *Oh! this is pleaſant*. But ſuppoſe (as the Popes at their Election) he ſhould pretend himſelf unwilling, and with hypocritical prayers (and perhaps Tears, but of joy) ſeem to beg heartily to be excuſed, yet at laſt rather than offend the weak Brethren, he muſt yield and give them ſatisfaction; For may he not ſay, It is better for me to be a *Rebel*, than be damn'd for offending the weak Brethren; I cannot in Conſcience deny, it is my *duty* to accept it, when they will not be contented without it, *&c.*

But poſſibly it may be objected, and ſaid, That I am upon the *Extreams* in this ſuppoſition, and ſpeak of things ſo far from being heard of heretofore, or apprehended hereafter, that they are wholly unimaginable, To which, I anſwer, that in ſome meaſure, the like hath been practiſed by *John* the Taylor, King of *Leyden*, and that to the great infamy and abuſe of many innocent, honeſt and peaceable Profeſſors to this very day; Be not therefore *over Confident*, but know that wiſer men, and I do believe, no leſs ſtrict, holy, and zealous then your ſelves, have been deluded and ſeduced; For, **Zeal without true Knowledge is moſt dangerous**; I will only give you one inſtance, in that godly man *Arthington*, who was learned both in *Scripture* and *Law*, and a very ſober, conſcientious, religious perſon, yet he and another being *ſtronger* in zeal than *Judgement*, *were* ſo far deluded and ſeduced, as verily to believe, That one *Hacket* (by reaſon of his great proteſtations of holy *zeal*, for Gods glory, and the Churches Reformation) was the moſt holy man that ever was born (the Lord Jeſus excepted.) And ſecondly, that he was immediately ſent from the Lord in Heaven, to prepare his

way

way before him, To *deal ſeverely* with all oppoſers, and doe great things for ſuch, as would be conformable and obedient to their Lord and Saviour. And thirdly, That the ſaid *Hacket* ſhould be Emperor of all *Europe*, and all other Kings and Princes be in ſubjection to him; Nay, further, in ſhort time they proceeded to that height of blind zeal and impiety, That by ſuch deluſions, they were led and conſtrained to go into *Cheapſide*, and there openly Proclaim him, the ſaid *Hacket*, to be the Lord Jeſus come from Heaven, and that in ſuch a place people might find him.

Laſtly, when they all three, to wit, the Seducer and the ſeduced, were apprehended and ſent to three ſeveral Priſons, that they could not ſee each other till they were brought before the Queen (*viz. Elizabeth*) and her Honourable Councel, where ſeeing *Hacket* again, this poor deluded *Arthington* poſſeſt with a tranſport of *miſplaced* zeal, could not refrain, but fell down to him on his Knees before them all, ſaying, *God ſave the King of Europe*: Nor could he be diſpoſſeſſed of this Spirit of Deluſion, till he heard, that the ſaid *Hacket* was executed, and thoſe wretched and blaſphemous Speeches he uttered upon the Ladder, *viz. If there be a God in Heaven, he will rid me out of theſe Villains hands; If he do not, I will pull him from his Throne, and within few days deſtroy this City with Fire and Brimſtone*; meaning *London*, for you muſt note, This poor ſeduced man, did believe they had not power to put him to death; This news coming to *Arthingtons* Ears, he was immediately diſpoſſeſſed of that ſeducing Spirit, and through Grace recovered out of that wretched eſtate, and became again a very godly Man, but his Companion (whoſe name was *Coppinger*) when he heard of the Villain *Hackets* deſperate end, fell diſtracted and dyed mad.

Be not therefore, my beloved, preſumptuouſly confident; but beware, I pray beware, how you cloſe with, juſtifie, or defend any uſurped Power, when there is no Scripture Authority for it; Remember that this *Hacket* was altogether as great a Pretender to Holineſs as your Seducer, See the Book intituled, *Arthington's Seduction and Repentance*, and although the Story ſeem ſtrange, yet moſt true it is, and acted in *London* no longer ago than in the days of Queen *Elizabeth*.

Now my beloved, if you find, that he yet will juſtifie, or endeavor by deceit and ſubtilty to excuſe what he hath wickedly done, let not his former righteouſneſs be regarded, until by plain demonſtrations, he ſhew that ſuch his Evil is repented of; Keep cloſe to your unerring Rule, the Divine Word, for otherwiſe who knows into what Extreams you may run, which brings me back further, to anſwer your aforeſaid objection, *That I am upon the Extreams*, As to what I have ſuppoſed was poſſible to be accompliſhed by this pretended holy Politician, and thoſe

his

his weak Brethen, if power and opportunity were not wanting; For I pray, **what shall hinder your Extreams in Action, from answering my Extreams of Imaginations?** since it is plain that your Liberties are in his own Judgment **boundless**, (mark that) For let the Case be *lawful* or *unlawful* Civil or Ecclesiastick, if it do but *offend* the weak Brother 'tis all one, as he most vainly endeavoured to inser from those words of St. *Paul*, *If meat make my Brother to offend, I will eat no meat whilst the world stands*; whence he concluded, That the weak ought to be born with, in *all Cases*, so that if one that were strong, had a just and lawful right to do or act any thing in Civil matters it might not be suffered, if any weak Brethren should say they were offended with it.

But, say you, can it be believed, that any such wickedness as you suggest, should be ever attempted, by *M. C.* What? an Innocent, a Turtle, to turn devouring Eagle; or a Lamb Couchant on a sudden start up into a Lion Rampant; surely, no wise people will think it possible.

To which I answer, That his Brethren, *Innocent* the third and others, as honest as himself, did pretend to as great holiness and humility as himself can do, declaring themselves in words to be so far from affecting the Supream Dignity, that they alwaies stiled themselves **Servants of the Servants of Christ**, nothing seemingly more humble, nothing more Innocent; But observe if either Emperor, King or Prince offended them, down they must to receive Correction, and on their Knees, they must Kiss the Great (and perhaps the Gouty) Toe of this Metamorphosed Creature: Remember that no man grows horrible wicked all at once, Usupations steal upon us by Degrees, and several steps; What is once done by *permission*, shall next time be *exacted* as by *Right*, and every President of Encouragements past, serve as a **Law** to justifie those to come; Till at last having *forsaken* the Polestar of Gods word, which ought to limit all Spiritual Authority, they come to Launch into a *boundless* Ocean of Tyranny, where they have no Card to steer their Course by, but the *meer* will and pleasure of an Usurper.

Now, my Brethren, although this new deluding principle, which saith, A man shall either submit to the wills and pleasures of the weak Brethren in all cases, whether lawful or unlawful, or otherwise be damned; and that all others who oppose this Doctrine, must be dealt severely with; be such an one as I never heard of before, either here or beyond the Seas: yet is it a most proper Engine to mount an ambitious and domineering Spirit, *unsuspectedly*, to a state of *Supremacy*. For now he would have you believe the weak Brethren (who shall certainly be on his side) are Infallible, if he can but prevail with them to say, they will be offended if a thing be not done thus or thus; so it must be, without any dispute upon what grounds or warrants; which indeed is a slie new Cheat, not inferior to

any

any invented by the most *politick* and *ingeniousest* Jesuit whatever; as seeming to have nothing of self in it, but wholly guilded over with tender innocence, and intire love to the weak Brethren. And for as much as your pretended Apostle *Coffin*, when the Author of this new minted Cheat, which leads no man knows whether; it's pity he should be denied the glory of the *Invention*, and therefore I care not if I call it, The **Coffeman**, or **Coffinian Error**.

Be not deluded, my Brethren; why should you that acknowledg your selves weak, conceit your selves wiser than the strongest: certain it is, Christian Emperors, Kings and Princes, yea whole Churches, have been deluded and abused by their pretended innocent holy Fathers. Thus Pope *Innocent* III. called his Brethren before him, as your pretended innocent Lord may do; and being assembled, it was Enacted by them, That this Innocent Lamb, the Pope, and his Successors, should have the *correction* of all Christian Kings and Princes. And also, That *no* Emperor should be *acknowledged* to be Emperor, until he had *sworn* obedience unto him: verifying that saying of the wise King *Solomon*; *I have seen a sore evil under the Sun, Servants on horse-back, and Princes as Servants walking on the earth.* For he being thus mounted and set up above all, makes open protestation, That his Pontificial Dignity was rather to *give* Laws to Emperors, Kings and Princes, than to *receive* any from them: As your innocent Leader would do; who saith, *What have we to do with the Laws and Statutes of men?* And what, I pray, shall hinder your new Lord, or Chief Officer, from *doing* as well as saying the same thing, if his Horn were but as strong as his Brother *Innocent*'s was? What do all his pretences to holiness signifie to the contrary, since with your consents he can do as it pleaseth himself, without *Scripture* Authority? No doubt Pope *Innocent* could alleadg as plausible holy ends for what he acted, as your pretended innocent Lamb can do for correcting the King's Royal Prerogative, as it hath relation to the lawfulness of *Letters Patents*: And why may not he correct the same in *other* cases, as well as this, if by his instigation the weak Brethren should be offended therewith? I therefore think it my duty to oppose this dangerous erroneous Principle, and crush this *Cockatrice* in the Egg, before it be grown into a devouring *Serpent*.

Further my Friends, I pray consider, whether he hath not deluded and seduced you, to believe, that he is a most innocent, humble, and faithful Apostle, by means of his Hypocritical exclaiming against the *Pope*, for Usurpation and Tyranny; against *Bishops*, for their Lordly authority; against *Presbyters*, for being as Rigid and Corrupt as any; against *Independants*, for Errors; and

with a high hand against the *Quakers*, charging them with Pride and Self-conceitedness, that they will not say, *most noble Festus, but despise Dominions, and speak evil of Dignities, and that their look is more stout then their Fellows*, (see his Book against *Quakers*, page 55.) After all this judging and condemning Pride, Usurpation, Cruelty, and unwarrantable Tenets and Practices in others, who amongst the weak and blind would suspect, That this meek seeming Lamb or gentle Dove, should be or act like a ravenous Woolf, or Lion Rampant himself? But may not the *Quakers*, and those that he doth thus Condem, Reply to him in the words of our blessed Saviour, *Thou Hypocrite, first cast out the Beam out of thine own Eye, and then mayst thou see more clearly to cast out the Mote out of thy Brothers Eye*; For is it not hypocrisie for your new Lord to condemn his Brother at *Rome*, for that which he himself doth practise and allow of at home? For if at *Rome* a man offends the Pope, who orders the matter so, That such person shall be condemned, although no known Law of God be transgressed; Doth not your Lord Act the same things? Nay, may it not be said, without injuring Truth, That the Church of *Rome* is not altogether so cruel; For they only separate the Soul from the Bodies of some persons, because they will not go their way, which they believe is the only way to Heaven; But you my pretended loving Brethren! will shut a man out of Heaven, and send him to Hell Torments for ever (in your own apprehensions) meerly because he will not submit to a groundless, boundless, quarrelsome humour

Again, hath not this pretended Innocent man (as he saith of the *Quakers*) *despised Dominions and spake evil of Dignities*, and is not his look more stout than his Fellows? since if one that is under his Authority, shall obtain and accept of a favour and priviledge from a King, whereby it appears he owns his Authority above himself, what is it less then *high Treason* against the Lord *Coffin*, seeing he will immediately declare that it is of the Devil, and (in effect) that the person must be *damn'd* for the same, and therefore chargeth it as a Crime against me, because I said, they had not any thing to do with things of that nature.

Object. But say you, *Is it not a sin to offend* a weak Brother?

Sol. To which I answer, That it is so as the Case may be, and that it is my Duty, if I be the supposed offender, to clear my self, and convince my Brother of his mistake, and shew him his failing, if in Truth such his offence be taken without cause, and upon no just grounds, and that such pretended offended Brother is to blame rather than the pretended offender, when he hath given no just cause of offence.

I do further believe, That it is wickedness in him, whoever he be, that shall after a *Lordly* and insulting manner, with a high hand and proud look disturb and *interrupt* those persons, who are willing to reason together, in order to be reconciled one to another; As I for my own part was ready to do; And what, I pray Sirs! was he that hindred our Reconciliation and Christian Friendship, being the first time I ever had opportunity to treat with you, Is he not a disturber and quareller? who perpetually interrupted these our reasonings, and laboured to make the Breach *wider* than it was before, hypocritically acting under pretence of Love, Innocence, and Peace, and yet an enemy to Peace and Peace-makers?

Further, consider, Is it not *their sin* also, that shall take such quarrellers part, seeing those that *will be conscientious for that which is another mans Right, the Church of God hath no such Customes?* Lest you also be found Transgressors again God for not only allowing of disorderly Contenders, but for condemning him, who hath given no just cause for them to be offended, as ever yet was proved, as you well know; and your own *Consciences* must testifie, if not feared.

But this I most freely confess, That suppose I have knowledge and do believe, That I may *eat* Flesh that is offered in Sacrifice to *Idolls*, without offence to God, yet if by my so doing I cause my brother to offend, and because that by my eating unknown to him, that I eat without respect to the Idol, he not having such a degree of knowledge, Is by me imboldened to eat thereof, as sacrificed to Idolls, and so this my weak brother, becomes an offender and Idolater; For me thus, I say, to make or occasion my Brother to transgress the Laws of God, is *sin*, and that I deserve in *such* a case to be publickly blamed, if I do obstinately persist therein.

Again, If my brother being a *Jew*, newly converted to the Faith, and whilst he is yet young and weak, dares not eat *Swines* Flesh, and therefore will have no Communion with those whom he knows to eat thereof; Because the *Mosaical* Law forbids it, shall I therefore eat Swines Flesh or the like, that hath been forbidden whereby to offend this weak Brother? God forbid, I with the holy Apostle will say, *That I will eat no meat whilst the world stands, rather than he for whom Christ dyed, should perish* through my means, and doubtless in all such cases as it hath relation to matters of Religion and worship, the strong ought to bear the Infirmities of the weak, according *to the Apostles* Doctrine; For whoever doth otherwise, becomes an offender; but in matters and things meerly Civil, and *never* by any Law forbidden, as there can be no Real Ground for any such offence, so doth there not lye any such obligation; As suppose (pardoning the

lightneſs of the compariſon, which yet is ſuitable enough to ſome perſons *childiſh* dealings) one of you ſhould meet me at a Fair, and cry for a Fairing, and nothing would give ſatisfaction, but a Romance or a Ballad, and if my weak brother will not be ſatisfied without it, will you ſay I am bound in duty to gratifie his fanſie? But if I do not, he may complain that he is offended, and I may according to your rule, incur an Excommunication for denying him. But if you ſhall ſeriouſly reply, That theſe things do not deſtroy the Faith of a weak Brother, nor may he periſh becauſe of ſuch my croſſing his deſire; I anſwer, the very ſame may be ſaid for Legal Patents, they are quite of another nature, and in no wiſe to be conſtrued as a means to cauſe any honeſt impartial man, that is in the truth, to deny our Lord Chriſt, and adore Idols, or the like.

But the Truth is, as touching Letters Patents to be an offence to weak Brethren, and that his deſign was to do them a kindneſs in defending their Priviledge, I know very well the ſame was but a meer pretence and ſuggeſtion, neither had any of you been offended, if it had not FIRST offended him; But the main thing hereby intended was to bring about his own vain Glory, and make himſelf famous above all his Brethren, and to be admired by thoſe that do adore him; For as he hath often boaſted of great things he hath done, how he hath corrected and rebuked great perſons, and caſt them out of the Church; ſo might he by this means have had an occaſion to boaſt of far greater things than ever; For now he hath corrected the Kings Royal Prerogative and Authority, and that with ſuch an high hand, that thoſe who are under him, dare not, upon pain of Excommunication, juſtifie what is thereby granted, when his Lordſhip pleaſes to call it in queſtion, *This I believe verily* was one great thing he aimed at.

Oh! what wickedneſs will not be practiſed to gratifie an ambitious Heart under pretence of love and innocency? what? ſend a man to Hell for not ſatisfying a proud Majeſtical quarrelſome boundleſs humour! for ſo I muſt call it, becauſe there is no Scripture Authority for his practice, and doth he now complain that I deſign to betray him or endanger his Life? As he hath ſaid I do, becauſe I would have a publick hearing of the Controverſie, and ſome of *thoſe* preſent at it, whom he calls *the world*, to prevent which he hath endeavoured to provoke all the Officers againſt me, ſaying, *I had a deſign to bring with me ſome great Perſons to the Meeting*, and ſo ſignified that I might betray them into danger, and therefore adviſed them to *beware*, as though they alſo had been of as *dangerous principles* as himſelf; But I could not perceive by their words or actions, that they

they apprehended any reason they had to fear any such thing.

But I pray Sirs! doth he not think that those in Authority are as tyrannical as himself, for otherwise, if he *know* himself *innocent* of whom shall he be *afraid?* But if by what he hath done or declared, he be a Transgressor, and ought to be corrected for it, why should he expect more mercy from them, whereby to preserve himself, and his actions, from the chastisement due for that which is sin, since he himself without mercy, would send another man to Hell, for that which is no sin, as ever yet was proved?

However, suppose the worst imaginable, *viz.* That the civil Magistrate for contempt of Authority (or only to please themselves, as he hath done) should cause him to be punished, can he complain of them or be offended with me, considering what himself hath done *infinitely* beyond it? *What?* shall I punish a man with *eternal* Torments for doing *that* which is *no* Transgression of any known Law, and yet *cry out* by reason of so little pain, as may be over in a quarter of an hour? would you not for this compare me to those unmerciful and tyrannical Hypocrites, that would not touch the grievous and intollerable burthen with one of their Fingers, much less set their Necks and Shoulders to it?

To make the Case more plain, suppose (my unmerciful Brethren) A Person whom the King hath appointed to represent his Royal Person on the Seat of Justice, to put his Majesties Laws in execution against such as are Rebellious and Disturbers of the Peace, suppose, I say, this Judge contrary to such his Office and Trust, should cause some one of you to be brought before him, & *falsly* accuse you with Treason, or contempt of his Majesties good Laws, when you are altogether innocent in that case, and better Subjects than your Accuser; But yet the said Judge subtilly, by flattery and threats, corrupts all the Justices that sit with him on the Bench, so as that they are constrained to be his Assistants, or at best, dare not take your parts upon pain of death, which being done, he commands you into the Court, and there he himself chargeth you with Rebellion against the King, and as a Disturber of the Peace of his Subjects, when in truth it is because you have according to duty opposed his usurped and abused Authority, and for not humoring those that are deluded Subjects, and so do not like nor regard the Kings Prerogative, nor his Subjects Priviledg; But he having thus over-awed the Jury, and stopt the mouths of them that with h m should do Justice, and so orders the matter according to his pretended priviledge (which possibly may be a *usurpation* of *twenty years* standing,) That the party accused shall not Plead for himself, with those of the Bench or Jury, where-

by to give them a right understanding of the matter, but declares to the Court, That several of his Brethren or Confederates, and also those of the common sort, which are ready to take his part, do accuse you of that unpardonable Crime, of justifying that which he and his Brethren, and rude multitude condemn without any just cause, but by no means will suffer you and them to bear each other; so that by such his usurped Authority and Priviledge (contrary to his Commission) he himself doth Accuse, Judge, Condemn and pass Sentence, and now without SPEACE executed you must be; and all this before it be proved that you have transgressed any known Law, or wronged any person whatsoever; Judge now, my unkind friends! is not this the Case, lay but aside partiality and you may plainly see it as in a Glass, to be so and not one Jot or Little better, as you may well remember, and your own consciences must testifie; and must you believe that all this which such a Judg so doth is in Love, and that it is for the Honour of the King and his righteous peaceable Government? And must you still believe it is your sin to complain? or say, that this pretended loving Brother is your unmerciful unjust Judg, and a tyrannical Usurper? would you not rather (if the case were your own) think your complaint in such Case most just? And that it is the duty of those whom he hath deluded and through flattery and threats, over-perswaded without understanding the merits of the Cause, to joyn with him in this corrupt Judgment to endeavour speedily to reverse the same as Erronious, and see Justice executed upon this Seducer and unjust Judge? Tell me I pray, if you are *good* and loyal Subjects to the most High (before whom the greatest Monarchs on Earth are but animated shadows) how dare you do otherwise?

But, my Beloved! what will the King do when these things come to his Majesties Ears, seeing one of his Subjects is barbarously murthered, and that 'tis proved before him, That this Judg in a rebellious manner hath to the great infamy and dishonour of his Crowns and Dignity, rendred his righteous Laws and Government, tyrannical and barbarous, and that to the view of those Nations that despise his Sacred Government? will he not take his Commission from him, and banish him his Court, till he hath repented and amended his manners? This certainly is the best he can expect from him, who is most merciful; Moreover may not the King be *sore* displeased with those Confederates, who with *silence* gave their Consents to the tyranny of this unjust Judg (even although he be sensible, that they did it through a delusion) if they do not acknowledge their iniquities and repent likewise thereof.

But

But in the mean time, let him now no more complain of rigid and illegal proceedings of the Judges of Assize and Sessions, as he hath done; I have been often at those Courts, and particularly at *Chichester* (if I be not mistaken) I observed the Judg himself to be the chief Accuser, but when he had declared the matter of the Charge against the Accused, he then *sat down*, as a person *unconcerned*, notwithstanding himself was the proper Judg of the Court, and although the offender had been abusive to him, yet he desired *favour* for the Prisoner rather than *severity*; But never did I know or hear of any of them so *severe* or rather *tyrannical* as to accuse, judge, condemn, and pass sentence before any other in the Court did prove that he was a Transgressor of any known Law, nor can I believe that any Justice on the Bench would be so corrupt and base as to give their consents with such a Judg, that a man should be executed for that which is no transgression; For this reason, I say, let him ever lay his hand on his mouth and speak no more of others rigidness, *&c.* since he hath reason to fear that the worst of them may rise up in judgment against him another day.

What you think hereof I know not, but I do verily and upon good grounds believe, That the most high King of Kings is angry, and also that you may not expect mercy until you are reconciled to him whom you have thus abused with your Acts of Injustice & *cruelty*; I also do believe, That the Party who hath suffered the wrong ought not to be reconciled unto his causeless, yet unmerciful Adversaries, until they have done their duties by acknowledging and repenting of their wickedness; so as to give reasonable satisfaction, which if through Grace they should do, then let me tell you, that if I my self am the person, who have received the injury, I ought readily, and in love freely to forgive them, when they confess their debt although they have not wherewith, or cannot make satisfaction.

But in the mean time to give some brief answer to his late accusations.

1. Whereas he hath been pleased to report, that I am very angry with him.

I answer and declare. That I have as great respect and kindness for him, as I have for the greatest Ecclesiastical person in the world, and know no reason for the contrary but that all good people should love them both a like: For I hope no honest man will hate the Pope, as he is a man, but as he is an Usurper, Tyrant, *&c.* So in like manner as *M. C.* is a person reformed, he is to be beloved, and in that regard, notwithstanding all his uncharitable thoughts, unchristian

ſtian acts, and all that I have ſaid (however you may conſtrue it) yet I ſolemnly declare, That if you (my pretended friends) were ten times more my Adverſaries, than what your actions have ſhown you; and He ten times worſe than the worſt of thoſe that hate me moſt, yet if you and He would but acknowledge your evil, with demonſtrations of godly ſorrow, making reaſonable ſatisfaction, I ſhould as freely, as willingly, and from my Heart, forgive all ſuch perſons; as I would eat, drink, or ſleep, at a time when for want of thoſe natural refeſhments, I were ready to periſh; But otherwiſe, know ye, that it is as eaſie for you to perſwade the Idol of *Rome*, to come to *Horſham* and kiſs the great Toe of him, who is the Idol of *Southwarke*; as to perſwade me on any other unwarrantable terms or means whatſoever to reconciliation.

2. Whereas, he with open mouth exclaimed againſt me in the Aſſembly at *London*, for comparing him to the Antichriſtian Beaſt, it may not be impertinent to let you know, I had ſome reaſons for ſo doing, and I hope better than any he can produce, for dooming a perſon to Hell for that which is no trangreſſion.

1. Becauſe 'tis ſaid, That the Beaſt ſhall forbid and prevent Perſons the priviledge of buying and ſelling, *Revelations* 13. 17. And accordingly this new Lord, with the advice and conſent of his Adherents, hath by uſurped Authority, agreed and inacted, That no perſon that is of the Church, although my Servant, may buy or ſell for me; If it be objected that this was intended in the Caſe of buying and ſelling of *Seed*, only; I anſwer, ſuppoſe it ſo, But why may not he and you, who have thus Decreed, as well Decree the ſame in all other Caſes whatſoever, ſince the Law of God forbiddeth the one no more than the other?

2. Becauſe 'tis ſaid that the Beaſt ſhall forecaſt his devices and think to change time and Laws, that ſo he may have the ſole commanding power over all; Now conſider, whether this new Lords principles do not look the ſame way; For ſaith he, contemptuouſly, what babe we to do with the Laws and Statutes of men? And ſpeaking of honeſt chriſtian Brethen, we do not own them, *&c.*

With reſpect to which Texts of Scripture, and other the like paſſages, I did indeed by way of alluſion and ſimilitude compare him to the Beaſt beforementioned; But that he is ſtrictly and properly the Beaſt there intended, that *ſhall wear out the Saints of the moſt High*, &c. I was ever far enough from believing, though I muſt acknowledge, his lungs to be more ſtout than his Fellows, and am more than a little confident, If he had but power, as ſome other Uſurpers have had, He would be as cruel and unmerciful to thoſe that reſiſt his pleaſure,

pleasure, as any of those his Predecessors have been, and the ground of my so believing is this (to wit) his sending both Soul and Body (not to the Inquisition, but) but to Hell Torments, unto all eternity; For disobeying, *not* the Law of God, but the Law of himself only; And yet must it be my sin, because I will not conceal these things? Let me tell you, Sirs, had it been a piece of wickedness confest and repented of, or had it been a sin committed through weakness, it had doubtless then been evil in me to bring it to publick view; But forasmuch as I am convinced it is otherwise, Know ye, That if I should hold my peace and pass it in silence, I should, be accessary to it, and do assuredly believe, that as I have the high displeasure and indignation of the Lordly Usurper against me on the one hand, so should I then be sure to incur the displeasure of my blessed Lord and Saviour (whose favour is better than life) on the other hand, therefore durst I not omit what I have done, and for as much as I have seriously endeavoured otherwise for peace and reconciliation, and all is slighted, together with the Christian advice of the honest peaceable Brethren, I shall not *value* the displeasure of those that for this Cause may prove my Enemies, no more than that holy man *Luther* did the rage of the Pope and his Idolizers, when it pleased God to open his Eyes to see the Church of *Romes* wickedness.

Yet one thing more there is, which I and others cannot but much admire at, *viz.* That notwithstanding all his barbarous partial and tyrannical dealings, he the said pretended Apostle would have every body believe, that All that he hath done and said, concerning my self is of unfained Love, I do wonder (saith he) how any can think otherwise; For I have received *more* profit or kindness of him, than of any other person whatever, and therefore none may believe I can hate him, but Love him above all others.

To which ingenious, hypocritical pretence of mighty Love, which on all occasions he is pleased to enlarge upon; I answer.

First, That then certainly his love is according to his nature, *viz.* Cross and diverse from all others, for if these his dealings with me be the fruits of his Love, then most true it is, That his Love is of a strange kind, well deserving a peculiar Name to distinguish it from the Love of all others; and I having never met with nor heard of the like before, and seeing, because, he saith it is Love, you necessarily must and will believe it is Love indeed, let it therefore I say, since you will have it, be so, but to signalize it as more rare and famous than any other, may it henceforth be known by the Name of *tyrannick love*, or *love by antipathy*.

But Secondly, Judge I pray yee, whether it be not Hypocriti-

cal also, for I verily believe him to be, as great an Artist, in laying grievous Burthens on other mens shoulders, which he will not touch with one of his own Fingers, as ever was bred in the School of the Pharisees; so craftily can he carry the matter, by masking his revenge with endearing pretences of admirable tenderness and holy ends. That it can very hardly be perceived, or so much as suspected that he can do wrong or oppress in any Case, be the matter never so unwarrantable or notorious; since to accomplish his Designs the more plausibly, he will (I know it by unhappy experience) so forecast his devices as unperceivably to render, such whom he despises and levels his Arrows at, as hateful as the Devil, and as black as Hell; yet in the mean time will signifie his great grief, sorrow, pity and compassion for them, and how sensibly he doth bemoan them, that he can hardly express the inbaluable Love that he hath for them, &c. And all this only, that himself may appear as an Innocent Dove, and shine as bright as an Angel of Light in the Face of his deluded ones, by means of which insinuating deportment he dazleth their understandings and judgments to that degree, that they cannot perceive a subtle Fox like Woolf lurking in Sheeps cloathing, but are still (ignorantly) ready to vouch his Innocency, and justifie his Actions on all occasions right or wrong; oh! the greatness and depth of his Wisdome and Love! How admirable is it! As for his *Wisdome* is it not from *beneath*? And his *love* as *deep as Hell*? Oh *rare* Love! The *only love* to requite him, whom he confesseth, hath *excell'd* in *kindness* towards him; And must it be a Sin to complain of this wonderful great Tyrannick Love? Why my pretended loving Brethren, may I not complain? and why must my Complaints be contemned? Did I come amongst you for any sinister or selfish ends? Did I ever gain so much as one penny thereby? But suppose I had received profit by you, have you not received of me for every penny some pounds? and that not by constraint, but willingly? Sure I am that of late years, I have been very careful not to come short of any of you all, in what I might serve you in; So that against the Church, I know not that I have Transgrest in any Case, although to my grief in many things I have transgrest against my Lord and Saviour, of whom through Grace, I comfortably do hope to find Mercy, although I could find none from you, who are his pretended zealous People.

And now, what if the greatest part of Professors in the Nation, should disown me, for opposing a second Popish Infallibility and Tyrannical Cruelty? Or what if all the World should wonder after him, who Antichrist like doth in Words signifie, and Actions declare

clare of the Laws and Prerogative of the Supream Magistrate, and of the Christian Advice and Admonition of the Church and People of God, That he hath nothing to do with them? As for the one they are unjust, and as for the other, We do not own them, nor regard what they say; Must I therefore needs be silent? Must it be a Crime in me to oppose such things? Must I believe, because he says? Must I obey implicitely, and meerly because he Commands?

I tell you Nay, I dare not for this Reason:

Because that as in this Generation; so by the instigation of the Antichristian Spirit, the like Acts of Usurpation and Tyranny in the next generation may be practised, and for their justification, they may quote the Doings of their most famous Apostle GALEACIUS CAFFYN, as their President and Authority.

Obj. But possibly some may say, If this pretended Apostle knew you to be thus profitable to himself, and his poor Brethren, why then should he cast you off?

Sol. To which I answer, That I know right well, That his confidence in me was such, that he did believe, I would submit to his own terms, and so beyond others might become one of his chief supporters to uphold his tyrannical Government, he little thinking that I durst thus rebel against him, for that he knew I had more than a little confidence of his being faithful and honest according to his outward profession and appearance; Although to my present knowledge I was then as much mistaken in him, as he now is mistaken in me; Besides, whether he thought himself beholding to me, for any Contributions of mine, I know not, but this I know, that he never gave me thanks for it, nor did I ever desire any; But possibly he might not know what my Contributions were, because I never gave him any thing that I remember, but always delivered it to one of his Deacons, to be disposed of according to their discretion: And whether Bell devoured all, and the Dragon eat none, and the Fool ignorant (till of late) from whence he had his Belly full, I know not, But this I certainly know, that he makes use of my kindness, as a Cloak to cover his malicious arts of cruelty unmerciful oppression and tyranny.

He that hateth, dissembleth with his Lips, and layeth up Deceit within Him;

When he speaketh fair, believe him not, for there are seven Abominations in his heart.

Whose heart is covered with Deceit, his wickedness shall be shewed before the whole Congregation.

A lying Tongue hateth those, that are afflicted by it, and a flattering Mouth worketh ruine. Prov. 26. the 21. v. and so on to the end of the Chapter.

Obj. But possibly you will now complain, and say, That my design now is, to prosecute Revenge against him, and so become as great a Trangressor as himself.

Sol. To which I answer, by declaring that if I should accuse you or any of you, as you are my **Brethren in the Truth**, or as you are **Christians**, or **Children of the most high God**, by acting according to his Laws and Precepts; or if I should accuse you for that which is no Trangression, and would have you punished with the greatest Torments for displeasing my self, I were then a person desperately wicked indeed, no less than a *Rebel* against God, and a Traitor to my Brother, **yet if the worst were true, I could be punished for so doing**, but as you would have me punished for **disobeying the whimsical Commands of your new Lord**; But this is far from being my present Case, For **take notice**, That what I do is not out of Revenge, but Conscience of my Duty, and that I accuse you not as you are the Servants of the most high God, nor him as an holy Apostle, Minister, or Messenger of Christ; For all such I **truly love and honour** as they are faithful, and so I did him; whilst his wickedness lay **covered** with Sheeps cloathing; But now I justly must, and cannot but **Accuse** him as an **Usurper, a Rebel against God, a Tyrant to his Brethren**, as he is guilty of partiality and wickedness; **Not that these Crimes are committed through weakness or Infirmities**, or acknowledged and Repented of, **But as they were done willfully, persevered in, and still endeavoured to be justified by Authority**; And therefore **know ye**, that if it be any thing, it will be his **own words and deeds** (not mine) **That shall Condemn him.**

But whereas he hath said to me, that what he and you have done against me, is also in like manner done in Heaven, except I submit.

I answer, That the thing for which you have Excommunicated me, is none other, but my **contempt of his Lordships usurped authority**, and therefore, as I am not convinced of any sin therein committed; so I cannot, nor shall repent thereof, until you do by **Scripture authority prove it to be the transgression of a righteous Law**, or that his unlimitted **power** is equal to or greater than **the holy Scriptures**, or till he have so proved, that such his *usurped authority* is more lawful than the *Royal prerogative* of the Supream Magistrate, and that he or his weak Brethren, whose part (at least pretendedly) he hath taken be infallible; **in the mean time** for as much as I was not **conscious** of any known sin by me committed; but what

through

through Grace was repented of, ſo as that with a good conſcience, I through mercy do, and then did to my great comfort believe, that I, whom you have unmercifully condemned, my Lord and Saviour, doth and will juſtifie; and therefore I believe, and that upon good grounds to, that ſuch his ſentence of Excommunication is no more, then as though his Triple-Crown'd Brother beyond the Seas, with his Bell, Book, and Candle, had done it.

And ſo, my unkind Friends! As you are erred from Truth and Righteouſneſs, to conceal and defend wickedneſs, I muſt tell you, that accotding to what is my farther duty, I am reſolved to proſecute, what I have undertaken againſt him; as though I never knew him, but as an uſurping Tyrant; for I do believe, if a godly man tranſgreſs a righteous Law, he ought to ſuffer as an other man, much rather ſuch an one, who is ſo far from godlineſs, as to juſtifie, and by Lies and deceit, defend his Acts of Impiety.

Therefore let none think, that I am become a perſecutor of thoſe whom I own to be my Brethren, or that I oppoſe any, but as the oppreſſed may lawfully endeavour for the execution of Juſtice upon the unmerciful and tyrannical oppreſſor; For if I ſhould perſecute the People of God in their Innocency, doubtleſs (as the holy Apoſtle in another Caſe ſaid) I then of all men ſhould be moſt miſerable; For I verily believe (& heartily wiſh, that all good people were of the ſame Faith, from the King on his Throne to the meaneſt Subject, That to perſecute and afflict the People of God in their Innocence, for doing that which upon Scripture Authority they ought to do, is a great and moſt *dangerous ſin, and of the higheſt provoking nature that can be committed*, it appearing in my judgment ſo grievous to the moſt High, That he can in no wiſe bear therewith; For, ſaith he, the Lord to his perſecuted Children, He that toucheth you toucheth the Apple of my Eye; whence I obſerve that the Lord hath not by any Metaphor expreſſed any ſuch intollerable provocation to him, as that of perſecution; And oh! that none would give entertainment to that dangerous perſecuting ſpirit, until they can bring their Commiſſion from Chriſt himſelf, and until they ſee and have an infallible knowledge, that it is the will of their Maker, and that themſelves be without ſin and errors, for the Almighty ordaineth his Arrows againſt Perſecutors, and be ſure he will not miſs the Mark. He will not do as men, ſhoot at a rebellious or ſtubborn Sinner, and kill an humble penitent Saint. Beſides, I obſerve, and wiſh it might be the obſervation of all, That many through *Grace* in time, and others too late, have repented of this grievous Sin; But never did I hear of any good man, nor ſcarce any ſo wicked, As to repent becauſe

they

they had *not* been Persecutors; or that they had not persecuted more than they did. Oh! that *due consideration* might swage the *judgments* of all Persons who are inclin'd to this Evil which is subject to so great danger.

Nevertheless, Wickedness ought not to be tolerated anywhere, much less in the Church of Christ, especially when practised and defended; for doubtless in such Case, great will be the Sin of him that shall know it, & not endeavour to the utmost of his Power to Oppose and Reform it: Wherefore since you have again and again Contemned my other Lawful Means and Endeavours, that so Justice might be wrested, and Wickedness justified, saying, All Excommunicated Persons will Complain, and that 'tis nothing if I do so, let me tell you, It had bin good for all such Confederates, that they had at first hearkened to the voice of the Oppressed, and done their Duty. But seeing there is no probability thereof, I hope not to omit any lawful means, whereby I may discover, whether you do not Idolize your *New Lord* to that degree, as to love him more than God and your own Souls, by Defending him with Lyes, or by refusing to speak the Truth, whereby his wicked Works and Deeds may be discovered and made manifest. And whatever you may think, yet may you not expect any Favour upon the Account of your outward Profession of Holiness, but as you are Lovers of Truth and Righteousness; therefore be advised to take heed how you make your Solemn Protestations, when called to bear Witness to the Truth, lest you sell Heavens glory, and purchase to your selves Hells eternal misery: *For Lyers, Idolaters,* &c. *shall have their Portion in the Lake.*

Beware likewise of False Accusations: As for my own part, I have not, nor will Accuse *you* or *him* with any thing but what I know is true, or can make appear by those who were never known to be false Accusers. But for my own part this I say, That as I would not part with my Just, Civil, Temporal Priviledg, to gratifie the quarrelsome boundless Humour of that unjust Judge, whose part you have taken; so will I not (God assisting) part with my Spiritual Priviledg, or sell my Birthright in Heaven, purchased for me by the precious Blood of my dear Lord and Saviour only, for a Mess of Pottage; or that by which I may only please my self or any other.

Beware my Friends how you sin against light and your own knowledge, to defend that which is no less than a Damnable Erroneous Principle, For if it be true, as you have in words said, That the Church of Rome is become a Harlot, which once was the Spouse

of

of Christ, Then Usurpation is a damnable Error; For if she had not Usurped Authority to Compel persons to do and practise more or less then what is by their Supream Lord and Master required, and appointed for Discipline and Government of the Church according to the Holy Scriptures, then no doubt but she had continued a true Church unto this day.

Again, If the Church Officers had not through Usurpation been corrupted, but had governed the Church according to the Will of our Lord and Saviour revealed in Scripture, and not mixt their own Inventions with Christs Institutions, Then doubtless, the Officers of the Church of Rome had still deserved the Honour to be stiled The Holy Successors of the Holy Apostles, But if as you say, by Usurpation she be now come a Whore, and her Officers none of Christs Ministers; Then I infer, that Usurpation is a damnable Sin: For ever since such Usurpation her Officers are ceased to be the holy Successors of the Apostles, and are become the Antichristian Successors of Usurpers, Tyrants, and Murtherers, and notorious Enemies to all true Christian Emperours, Kings and Princes. Whence 'tis evident that Usurpation is a Damnable destroying Sin, and most dangerous to Church and State.

But you may possibly say, That Usurpation cannot be the greatest and most damnable Sin, since it is the Sin of the Holy Ghost that is the greatest Sin, and never to be forgiven.

To which I answer, That the Sin committed against the Holy Ghost (in my opinion) is that Sin only which is committed under the highest degree of saving means, (to wit) God by his holy Spirit and Word opposing, and the person persevering in his intended wickedness; so that whether it be the Sin of Usurpation, Rebellion, Tyranny, Hypocrisie, Idolatry, &c. any of these may thus be committed against the Holy Ghost, and so become impardonable. And therefore, my Brethren, look to your Consciences; if *Baal* be God, serve him; but if the Lord be God, how dare you go beyond his Word and unerring Rule?

Believe not, trust not the best of men in matters of Religion, in any thing that is not according to the Word of the Lord: remember that a man of God was torn in pieces by a Lyon, because he believed one who was not as then a Prophet; an Example worthy the observation of those that incline to trust any private man, rather than the Word of God.

Be no longer deluded, Oh ye my Beloved, although unkind Friends; and bear with me for endeavoring at *once* to defend my own Innocent Just Cause, and shew you your Delusions, and how

you

you are Betrayed. For hath he not corrupted your Authority and Government, so as to render it to be Lordly, Arbitrary, and Tyrannical, contrary to the Will and Mind of Christ, whom you suppose is the Head of your Church. Yea, and I do also believe, That you think that you Act under Christ, by vertue of Authority and Commission received from Him only, and not otherwise; which if really true, then are you the true Church, or part of the true Church, and so ought to go no further than the Lords Commission; which so long as you observe, you are undoubtedly his beloved Children; and true Subjects to him here, and such as shall Reign with him in his Kingdom for ever; which I also believe is your hope and expectation: And to this you are often encouraged by your pretended true Apostle; and to believe, that the Order of his present Government will bring you to this happy estate.

But if like a pretended Angel of Light, he with smooth Words, and hypocritical Speeches, and Pretences of Tender Love to you, and Honour to the Church, have led you out of this good way and order, in which you might stand and remain in safety; and hath inveigled you into a Government under which you are become Servants to another Master, and Rebels to Him whom you conceit you serve and honour, like those grievous Transgressors of whom the Lord complains, *Isaiah* 58. 2. *Yet they seek me daily, and delight to know my ways, as a Nation that did Righteousness, and forsook not the Ordinance of their God: They ask of me the Ordinance of Justice; they take delight in approaching to God.* What, I pray, have you done more than they? Oh! that you would lay it to heart, and consider, Whether you are not as much deluded as they were? Which if so,

Then beware of vain Confidence, and be sure that you are in danger, wherefore for your Reformation I pray consider,

First, That you ought to do nothing in obedience to your true Lord and Master, but what you believe is your duty; because *Whatsoever is not of Faith, is Sin.*

Secondly, That your Faith and Belief hath a firm and sure Foundation for what you do, and especially for what you do compel in matter of Religion; otherwise your Building may come to sudden ruine. Act not therefore sin to sin, but haste, haste for Reformation; apply your selves *to the Law and to the Testimonies.* In case he compells persons to submit to his or your Wills, without that Authority, then know, It is because his pretended Holiness is turned into unrighteousness: Haste then, I say, and do Justice, when by the Lord it is required of you, although it be *to the cutting off of your right hand*, when by reason of a Gangrening malignant distemper it is destructive to the whole Body.

But

But if notwithstanding all that I have said, you are so strongly deluded that he cannot appear in your Judgments a Rebel and an Usurper, Then tell me, I pray, who it is gave him Commission and Authority to Accuse, Condemn, Judge, and pass sentence against a member of the Church for that which is no Transgression, and not suffer him to plead his Cause with the Congregation, whom in words you declare are the proper Judges, or reason with those that were offended in order to give them Satisfaction; But contrary to the way of peace and peace-makers, perpetually to Interpose with malitious Agravations, So that we were not suffered to propose any Terms of Reconciliation each to other;

Do you verily beliebe, Christ gave him Commission to Exercise this Arbitrary Government? If you do, shew me good grounds for such (*your*) faith, and I will believe it also; otherwise remember the Popes Acts of Tyranny are of as good Authority as yours, and he as honest as your Apostle and not half so much an Hypocrite!

Secondly, Who requires you to be so Slavishly at the dispose of this pretended Apostle, as through his Instigation to Condemn a member, before ever it was probed that he had Transgressed any known Law, wronged Man Woman or Child, or ever disputed any Admonition, or indeed that he was ever so much as Admonished at all by any Two persons, or that there ever was any occasion for it;

Thirdly, Who gave him Commission to say and affirm, That Patents were of the Dibel, and that, He could as freely habe Communion or fellowship with Idolaters or unclean Persons as with those that should habe a Patent; Or to question the Kings Royal Prerogative, and that meerly in Relation to Secular things?

Forthly. Who gave him Commission to say, If he hath a Statute for it, what is that to us? What habe we to do with the Laws and Statutes of men? And so be it, with Law or without it, is all one to the lawless and disobedient; and by what Authority could he call those Laws and Statutes unjust, Since they are for the praise and Incouragement of those that do well?

Fifthly, Who gives Commission or Warrant, for such strange partiality so as in Contempt of the Kings Authority, To send a man most maliciously to Hell (in his own Conceit) for Justifying of the same, and accepting a favour thereby, only to secure a just priviledg from being a prey to the Common sort of men, (as himself calls them) and all this to be Condemned under the notion of Covetousness, and rendred as odious as possible, and yet in the mean time to allow of unlawful Cobetousness and that defended by deceit and defraud, He himself well knowing the same?

Sixthly, By what rule did he walk; who did Receive an accusation against me by one that was not of the Church, and Condemn me thereupon when the accuser was both witness and party; and yet refuse an accusation brought in against another who was guilty of Cruelty prophane Cursing, and that proved by several honest and unconcerned Persons, I say, what rule had he for this but his own will like *Nebuchadnezzar* that whom he had a mind to save, he saved and whom he had a mind to destroy, he destroyed.

Seventhly, Who gave him Commission, To rebuke a man, and that in the face of the Congregation, For keeping Company with great Persons (As he calleth them) who are known to be Sober men and much honester then himself. And this before it was or ever could be proved, That any Sin was by this means Committed?

Eighthly, Who gave him Commission, To appear like an Enemy to peace and good Neighbourhood, so as to forbid me to make peace between Neighbour and Neighbour, and to blame me for being often Concerned therein, though he could never prove, That there was any Acts of Injustice or disorder thereby knowingly Committed.

Ninthly, Who gave him Commission, To move for the denying Communion to several Congregations, Because some that were rich, were suffered to wear a Gold Ring, or Silver Buttons, or Ribbons, &c.

Tenthly, Who gave him Commission, To make it unlawful for those that are in subjection to his Corrective power, to trade or have any Trade or Commerce with me, so as they might not buy or sell for me, though Servants?

Lastly, Who gave him Commission, to Condemn the Counsel and Admonition of our *London* Brethren, so as to say, We do not own them, nor are to regard what they say?

Now Sirs, If for all these things he have not Scripture Authority for their Justification, Then remember henceforth that wholsome Advice, *When he speaketh fair* BELIEVE *him not*, BELIEVE *him not, for their are* more than Seven Abominations *in his Heart*; For are not such principles and Practises Dangerous both to Church and State, and besides other wickedness, do they not render the Government of the Church Lordly and Tyrannical, and the Authority of the State Contemptible, so as to make the one Dangerous to the well being of the other. For as the Church doth increase, the safety and Authority of the Civil Magistrate must proportionably decrease Witness the like Usurpation of the Church of Rome, makeing

Kings and Emperours Submit; And can you alleadg any better Authority from Scripture for theſe things, than *Papiſts* can for their Ceremonies and Traditions?

If not, where are you? my Beloved, where are you Got? Are you not within leſs than a Sabboth days Journey of *Rome*. And whilſt he with a high hand oppoſes the *Quakers* pretended perfection, and Condemns many others (more honeſt than himſelf) for Idolatry, Superſtition, and Uſurpation; As though he himſelf were of a Holy lamb like Spirit, hath he not in the mean time by fair flattering words and ſmooth pretences ſubtilely and Slily under pretence of Holy Ends Crept into your affections before you are aware, That now you are Conjured ſo to Relye on his Infallibility, As to make it a Bridge whereby to Step over the Authority of the Holy Scriptures that Sacred Boundary which as a River of Life divides the Church of Chriſt from that of Anti-chriſt.

Thus my beloved Brethren, But his weak Little Children, whilſt he is as it were Singing to you a pleſant Song of Romes ruin being at hand, and Rocking you into the peaceable ſleep of vain Confidence in his Cradle of pretended ſafety, Hath he not allon a ſudden Lead you over this Bridge of Infallibility quite A Cloſed Scripture Authority, and Squat you down in the very Lap of the Great whore of Babylon; Whence if you would but awake you need not wonder why he doth not own thoſe honeſt Chriſtian Brethren, that are in the City of London. For now you may ſee, That it is the order of his Infallible Brethren Citizens of Rome that he doth moſt Reſemble and approve of.

Obj. But poſſibly you may ſay, Why did you not before this time diſown him for theſe things, if you did not allow thereof.

Sol. To which I Anſwer, That I was wholly ignorant of his great Office and Authority, and alſo of his deceits, and even when I had Cauſe in ſome meaſure to ſuſpect him, my Charity was ſuch that I could not Conclude him to be thus dangerous and deceitful; But if the Caſe on your ſide be otherwiſe, and that you were acquainted with ſuch his Authority and Order of Government, ſo as to know he hath power to be at once both an Accuſer and Judge, and that an abſolute Submiſſion and obedience ought to be performed to this High-Brave Lordly-Perſon, as aforeſaid.

Then let me tell you, That you your ſelves who pretend to be my weak Brethren, are moſt ſtrong, and my ſelf moſt weak and ſimple. And therefore forasmuch as you have offended me, who am ſo weak; according to your own Law, you your ſelves ought to be

Excommunicated except you submit, whether the matter for which I am offended be lawful or unlawful, Civil or Religious. The Case is as broad as long; and as you are honest, I hope you will not think it too much, if you without mercy should be paid with your own Coyn, especially when your Actions whereby you have so offended me, were tyrannical and unmerciful. **Forget not, forget not,** my pretended tender loving Brethren, **what measure you have made.**

But further, to demonstrate that his Lordship, in his own conceit, is in as great Power and Authority as any the Pope pretends to, give me leave to say, That at a certain time, before his Acts of Cruelty practised against me, I taking an occasion to speak of the sudden death of a Woman of his Congregation, he said, *He could not see how she could enter into the Kingdom* (meaning Heaven,) *for that she died under Admonition without Confession*; or to that effect. Whereupon I alleadging, that for ought any one knew, she might Repent of her Sin before she died. He replied, *That it was all one if she did*, unless **she had made Confession, that so she might be forgiven by himself.** For you must know, the Controversie lay not between the poor Woman and the *Church*, but between *her self* and his Lordship, who would have been her **Confessor**; nor did he at this time know, but that she might *confess* her Sin to some other Person: But did she, or did she not, for want of *articular Confession*, and his *Pardon*, he could not see any Hope. Judge now, I pray you, Oh all ye whose Understandings and Judgments are not *clouded* with Idolatrous Zeal, Whether this be not an *infallible mark of Popish infallibility*, **That he hath** (in his his *own conceit*) **the Keys of Heaven and Hell**; so that **whom he himself** binds on Earth, are bound in Heaven; and whom **himself** looseth on Earth, is loosed in Heaven. As if there were none in Heaven that hath power above him, that may make any Alteration without his License or Consent.

But for as much as many be apt to suppose that this offence in the good Woman, (and I think a very good Woman too, for I never heard that any could accuse her besides the unjust Judge) was very great, I therefore will give an account of her Crime, which was thus, This Womans Daughter in Law being always cross & unkind, as was observ'd by many, went out (because of their disagreements) to service, and home she came again with a great Belly; at which the honest old Woman was greatly displeased, and would not give her entertainment. This was the whole matter and fact he charged against her, which she must acknowledg to be sin, and make *Confession* to him, that she is sorry for so doing; or else, according to his Popeships principle; she must be *damn'd eternally*. I pray Sirs

observe

obſerve the *charity* of this tender tyrannical loving Brother and Judg, which of the two he had moſt kindneſs for, the Mother or the Daughter?

Some of you perhaps may blame me, ſaying, Theſe are private things; and that if I did ſee an evil tendency in them, I ought not after this publick manner to detect it; but firſt admoniſh the offender in the ſpirit of love and meekneſs in private; and if that will not do, to take two or three more; and if he refuſe to reform, then to bring it to the Church, and not render him odious to all.

Whereunto I anſwer, firſt, That to the knowledg of ſome of you, and of my ſelf, his Popeſhip hath taught me another Leſſon; nor did I ever find ſuch Chriſtian carriage from him or his Legate, that would have a man damn'd for offending his Idol, rather than for diſpleaſing the moſt High. Let it not then be grievous to receive the ſame meaſure you have already meeted; and withal remember, That the difference between ſin committed through deluſion or weakneſs, being repented of, and never juſtified, and wickedneſs practiſed upon deliberation, juſtified by Authority, or defended by Lyes and Deceit, is very great. Nor had I been ſo large on this particular, had I not certain knowledg of his great delight in *auricular Confeſſion*, which thing he improves to bring perſons into *ſubjection*.

Secondly, That I had not learnt this Leſſon from your own practiſe; and taken this way, had it not been that you are conſtrained (as it were) not to believe me: For, ſay you, *All excommunicated perſons will complain*; and therefore I may not be believed, nor the truth of what I ſay regarded. But whether I be believed or not, this I know, and with a good Conſcience I can ſay, That I have ſaid no more of him than what I know to be true, or what will be juſtified by others.

But here perhaps ſome of the weak Brethren may ſay, That they have heard him *preach* againſt the Church of *Rome*, and call her Whore and Harlot, but never heard him *preach* againſt their pretended Infallibility; and therefore methinks I hear ſome of them puting the Queſtion to me, ſaying,

Object. You ſpeak much againſt Infallibility, but pray tell us what it is; and ſhew us why it is dangerous to believe that our dear Apoſtle is Infallible.

Anſw. To which, for the benefit of ſuch as are really weak, according to the beſt of my underſtanding, I readily anſwer.

Firſt, That for a perſon, or perſons, to be Infallible, is as much as to ſay, That they cannot Err; or that 'tis Impoſſible for them to be Miſtaken.

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Secondly, If you believe any perſon Infallible, you muſt alſo believe, That whatſoever he or they Injoyn or Compel in Matters Religious or Civil, whether in point of Faith or Obedience, you who are under their Government muſt of neceſſity Embrace or Submit unto, or otherwiſe be Damn'd hereafter; or preſently ſent to Hell, by ſeparating of your Soul from your Body with Fire and Faggot, or what other Torments they ſhall pleaſe to Invent, ſince they cannot Err, but whatever they do here on Earth is pleaſing to God, who may not make any Alteration without their Conſent.

Thus if he whom you own for Infallible, ſhall declare, That Scriptures are corrupt and dangerous, becauſe they ſay, *Submit your ſelves to every Ordinance of Man*, you muſt believe they are ſo, or elſe be *damn'd*; and all the Congregation muſt ſay, *Amen.*

If he ſhall declare the good Laws and Statutes of the Supreme Magiſtrate are unjuſt, and not to be regarded; you muſt believe it, and act accordingly on the ſame penalties.

If he who is Infallible, to cover his Deceit, and carry on a Deſign, require you to tell a Lye, and ſay, That ſuch a thing is an offence to you, when in truth the offence is his own, and not yours, for you underſtand not what it means; yet you muſt do it, or be damn'd.

If he or they who are thus Infallible, ſhall Condemn a perſon for that which in its ſelf is lawful, and by him lawfully uſed, and not abuſed; you muſt joyn with them, though againſt Gods Word, Reaſon, and your own Conſcience; and may not Trade with ſuch perſon, ſo as to buy or ſell for him, though you are his Servant, or be damn'd.

If he who is Infallible, ſhall Declare againſt thoſe who are honeſt godly Officers, and Members of ſeveral Congregations in *London*, that he doth not own them; you muſt thenceforth never regard what they do or ſay, or be damn'd.

If he who is Infallible, judge it lawful to be an Eveſdropper, to creep into a Houſe, and ſtand behind a Wall to hear the ſecret Diſcourſe of Women; you muſt by no means ſay, It is a thing of *ill report*; if you do, into the Inquiſition you muſt go, or be ſeverely dealt with.

If he who is Infallible, command you to approve of a Uſurped Authority, and diſown all other Government; to make himſelf only your Confeſſor; to murther and deſtroy Kings, Emperors, or Princes, or any other Perſons; to believe that the Bread and Wine after Conſecration, is really and ſubſtantially the Body and

Blood

Blood of our blessed Saviour; Believe and perform it you must, or else be Damn'd, And all the Congregation must say, *Amen*. But if some of the Services are too hard, if you can but purchase as much kindness of him as your *New Lord* hath for his Kinswoman, you then may have Pardon or Indulgence without Penance.

Obj. But now I suppose you will say, although He nor we had no Scripture Authority for what he and we have done; yet we do not pretend that he is Infallible; for if you remember, you were accused because by the Patent you did offend the weak Brethren, and you may call to mind, That our dear Brother did prove, that whatever did offend the weak Brethren, If the Offender persist in justifying the thing, although in it self lawful and honest, and no way relating to Religion or Religious Worship, ought to be punisht, and because you did persist, we therefore at his Request gave our Consents that you should be Damn'd, except you submit, although you might not know who those weak Brethren were.

To which I answer, That by what hath been pretended and practised, you would have me believe that it is the weak Brethren that are Infallible, for otherwise you would not send a man to Hell for offending them that are subject to a quarrelsome boundless humour: What your Apostle said, I remember pretty well, but that he proved his groundless Assertions, I cannot so easily grant, for let me tell you this is one of his Popeships New Cheats, by which his Policy is Improved, the better to seduce you, so as to give him occasion to boast and rejoyce in his unlimited Power and admirable Greatness.

For now it is So, that his and his weak Brethrens Power and Authority, is equal with the Usurped Power and Authority of his pretended Infallible Brethren at Rome; For now he and they may Damn whom they please, and for what they please, except they submit, for what they please shall offend them.

But I knowing that many of you, notwithstanding all his new Devices, Tricks, and Deceits, do really believe that still his design is good, and his heart towards God perfect and upright.

I therefore, in Lobe to regain you, am as it were constrained to shew you what great dangers this groundless Belief is attended with.

The best of those who was Seduced by Pope Innocent, John the Taylor King of Leyden; that pretended holy man Hacket, or any other the greatest Deceivers that ever were in the Church, were drawn in by this Bait, *viz.* A Belief that although they might Act strangely, and practise things without Scripture Authority, yet their design was to promote Gods Glory, and that his heart was upright.

Be

Be wiſe now therefore, and remember that the moſt *Unerring* and *Infallible* Rule is **without him**, not **within him**; by that try his heart, bring the counterfeit Gold to the Touchſtone, and whatever out of fondneſs or exceſs of Charity you may have Believed; compare the ſame with that of *Solomon*, and who knows but you may find it appear ſo after all his pious pretences and ſolemn Proteſtations, *viz. That his Heart is deceitful above all things, and deſperately wicked, who can know it.*

But if you will ſhut your eyes, and be ſtill ſeduced to Believe that whatever he does is for Gods glory, *&c.* What may he not allure and draw you unto, having already brought you meerly on his requeſt to commit ſpiritual Murther, and moſt uncharitably and unjuſtly Damn a man, without the leaſt Authority from Scripture? Dare any of you my *Beloved* (though moſt unmerciful Brethren) ſay that his Precepts and your Practiſes are Authorized by the moſt High? Do they not rather look like the hair-brain'd Proclamations of *John* of *Leyden*, or the Extravagancies of a Popiſh Bull?

Do you own the holy Scriptures for the only and Infallible rule for Church Government, Worſhip and Religious Exerciſes? ſearch then I pray, peruſe them diligently, **and if you find not his Commiſſion for what he hath done therein Recorded, you have too much cauſe to believe that you are Betrayed, and if ſo, look to your ſelves, delays are dangerous; Haſt to the work, keep cloſe to your unerring Rule, and ever remember that Counſel of Chriſt,** *Beware of falſe Prophets which come in Sheeps Cloathing, but inwardly are ravenous Wolves, Ye ſhall know them by their Fruits*, Therefore ſee his Commiſſion.

But ſuppoſe he ſhould **ſolemnly Protest**, That he is **led by the Spirit**, yet (as I wiſh the worſt of you well) let me beg of you to remember, **That the Spirit of the Lord doth not contradict his own will and mind revealed in Scripture**; Be not too confident, conſider that others, like himſelf and his Confederates, did in their **wickedneſs** lean upon the Lord, and ſay, *Is not the Lord amongſt us, No evil can come upon us:* Is not the Caſe plain, hath he not deceived and abuſed you at his pleaſure, through and by reaſon of his **pretences to an extraordinary Zeal**, and unheard of **Love.**

And may not all good people, whoſe eyes are not blinded with partiality, eaſily ſee his **Commiſſions and Authority**, by which he acted as aforeſaid, proceeds from the Devil, the Father of Uſurpers, Rebels, and Tyrants, the Authorizer of all wickedneſs, whereby he may deſtroy Chriſtian Peace both of Church and State; and will you **condemn** the Pope as his only darling Child for putting in Execution his deviſes, and yet **juſtifie** him that doth the ſame thing at

Home;

Dome; are they not Brethren ſerving one Maſter, both Uſurping Tyrants? and will you ſeparate from one here, and yet receive your Portion with them both hereafter; If ſo, **Then I ſay, Adieu to you my unkind friends, Adieu to you for ever.**

But to prevent the worſt, I would yet in Love, with all plainneſs, further admoniſh you, in hopes that you will hear, as your Apoſtle ſaid, **What have we to do with the Laws and Statutes of Men**; So let me intreat you ſeriouſly to ſay, **Oh! what have we to do any more with Idolls**: Conſider, and lay to heart, what an exquiſite peice of **Cruelty** you have committed, even offered up a Soul as a Sacrifice to your **Idol**; for ſince you cannot prove your doings therein were **required** by, or **pleaſing** unto the moſt high **God**, Is not the thing evident, that it was wholly performed to the **Solemne Adoration** of your **Idol**, who alone commanded, and is well **pleaſed** with your Actions.

And further, to convince you that he is no true Apoſtle, do but **obſerve**, I pray, what manner of Perſons they were he makes choiſe of above all others to **attend his Perſon**, and help to defend his Acts of **Tyranny**, when called to *London* to give an account thereof; for by the **Diſpoſitions** and **Actions** of the Servants, may be diſcerned what manner of **Spirit** the **Maſter** is of; they being the only **Three** (three more ſuch I would hope he may not find) amongſt you ſo fit to ſerve him. The firſt was he in whoſe Judgment I deſerved to be Excommunicated for offending his Lordſhip, **rather** than for **offending the moſt High and Holy One.** The ſecond Aſſiſtant was he that **defended** his own unlawful Acts of **Cobetouſneſs**, by means directly unlawful, *viz.* **Deceit** and **Fraud**, and yet condemns me for coveting a Patent: Of whom I would ask this Queſtion, **Whether he be willing to receive the ſame meaſure as he hath meeted?** The laſt and more eminently zealous in his Maſters buſineſs than the other two, was he who with his fiſt of wickedneſs did abuſe his **Brother**; and after his exerciſe of **Cruelty** to his abuſed Beaſt, wiſhed the *Plague* and the *Pox* to the poor *tyred* Creature. Think you that theſe Spirits will ſtrain at a Gnat, that can ſwallow ſuch Cammel-Impieties? Or will you be offended, if to ſuch a triple Knot of Preaching Conſpirators I recommend that Text, *You Hypocrites, firſt caſt out the Beams that are in your own Eyes, and then may you ſee more clearly to pluck out the Mote that is in your Brothers Eye?*

And whereas your **Lordly Apoſtle** hath as it were ſcoffingly called me Dreamer, give me leave to ſay, That though I am far from Practiſing or Juſtifying any Superſtitious Obſervation of Dreams, as knowing that they are oft times cauſed by Natural means, and

prove only Deluſive motions of the ever-buſie Fancy, retained by the waking Memory, whilſt the Judgment and diſtinguiſhing Faculties, together with the external Senſes, lie faſt lock'd up in the Charms of Sleep; yet ſince we have both Examples, and poſitive Texts, ſhewing, That in Dreams was one way whereby the Lord was pleaſed heretofore to communicate himſelf to his Servants, I dare not cenſure all Repreſentations of that kind as vain, caſual, or ſignifying nothing. Nay ſome Reaſons I have, conſidering the Time and ſeveral Circumſtances, to apprehend, that a certain Dream of mine (the Relation whereof might occaſion ſuch his Lordſhips Scoffs) may prove no leſs certain in the Event, than the Dreams of him, who for his Dreams was *envied* by his *Brethren*. And for the ſatisfying your curioſity who have not heard it, I ſhall here faithfully relate it, as it happened, thus.

On the Day on which you were pleaſed to deal with me as an Offender of the weak Brethren, I aroſe early in the morning, reſolving, as at other times, not to omit the performance of any thing that might be my duty towards God; in order whereunto I prepared by Faſting and Prayer, to rely on him only for his guidance and aſſiſtance, without the leaſt premeditation what to Anſwer. And with ſincerity I can ſay it, as I went out, ſo did I come home, with a gracious *confidence* of his Mercy and Favour; But it being then ſomewhat late in the Evening, ſo ſoon as I had refreſhed my ſelf, and performed my Duty as at other times, I went to Bed; and in my Sleep I had a Dream, That I was ſtanding a little diſtant from that Houſe wherein this unhappy and ill-managed Meeting was; and as I ſtood ſtill, obſerving the Houſe to be full of People, and my ſelf at a diſtance, as a Perſon not regarded; Behold, a great Fire did on a ſudden appear in the Houſe; at which I ſtood amazed, crying out, Your Houſe is on Fire; but immediately it ſeemed to me to Blaze through all the Windows on the South-ſide of it; whereupon with a loud voice I cried to them within to depart the Houſe; telling them what danger they were in, and often ſaying, *The Houſe is on Fire:* But all the care and pains I could take to perſwade them was in vain, and wholly contemned. But whilſt I was buſie thus warning them to eſcape, behold, all the Houſe ſeemed to be in a Flame, the Fire breaking violently forth, even through the Roof of it. Then did I obſerve every Perſon ſuddenly to be in motion, and every hand ſet to work, whereby the Fire began to abate, and in ſhort time after was quenched. This being done, I then came into the Houſe, where I found all the People in a little diſorder, ſome walking about, and

others

others ſitting ſtill (in that Room where they had compaſſed their unhappy Act of unmerciful Tyranny) but at the upper End of the Table where the unjuſt *Judg* or falſe *Apoſtle* uſed to ſtand and perform his Devotion, *I* beheld the perfect form of a Pulpit with the door open, and on the outſide of the Pulpit door there was a little woodden-pin, on which there hung a very bright Key (of which *I* did often take notice) but the Pulpit being empty *I* inquired for the perſon that ſhould be in it, but none made me *Anſwer*, till at laſt it was obſerved by all, that the Party belonging to the ſaid place was loſt, and could no where be found, and alſo that my Company was Acceptable.

This was my Dream, as one (to wit) my Servant that then was, and was one of their Company, and knew more of my mind than any other can (if he will) witneſs that I related the ſame to him the next day; but this is obſervable that in all my dream, *I was not ſenſible of any thing that had paſſed between the Church and my Self*, nor did I awake till the morning Light, and then my dream came to my remembrance;

Another dream ſomewhat remarkable I had ſome few days before, there was a ſtop put to my obtaining the great Seal of England, for the Confirmation of his Majeſties grant before the late Lord Keeper, by reaſon of the untrue Information of two Conſpirators, who ſuggeſted, That I was not the firſt Inventer, and that I deſigned to prohibite all perſons from Cleanſing of Clover, All which was utterly falſe; Some few days I ſay before this ſtop was made I being at *London*, in my ſleep had this dream, That as I was going about my buſineſs, in Order to have his Majeſties grant Confirmed under the great Seal, behold there ſtood in my way a Church, as it were quite Croſs the ſtreet, ſo that I could not paſs by it, whereupon I ſtood ſtill to Conſider, whether there was no other way by which I might go whither my buſineſs lay, but whilſt I was thus Conſidering methoughts a ſtrange thing came into my mind, *viz.* That I *muſt* go over the Church which ſeemed to be of a conſiderable Height, and on the middle of it ſtood a very High and Stately Steeple, which ſeemed to overtop all the Churches in *London*, At the ſight whereof I was ſomewhat afraid of Climbing ſo High as to get over the Church, but ſo it was, over it I muſt, and up I got to the Top of the Church, and being there, the lofty Steeple ſtanding in my way, over that I muſt go alſo, which I did, and went down again to the ground on the other ſide, where looking up to the top of the Steeple. I returned thanks that I came over ſo dangerous a place without hurt, but paſſing towards my buſineſs, methoughts I was diſcour-

aged, and given to doubt, that at that time I ſhould be fruſtrated of my intent, and was moved to go home with Content, there to ſettle my ſelf to the work I ſhould find my ſelf moſt concerned in, and afterwards I ſhould have my Expectation, as in relation, I mean to the Confirmation of the Patent;

This dream I confeſs I did little heed, though it *oft* came into my thoughts, till ſuch time as the day of hearing before the Lord Keeper came, who upon their falſe Allegations was pleaſed to put a ſtop to my buſineſs, and then home I came, where I not only found how theſe Conſpirators had *Alarm'd* the Country with news of the great things they had done, one of them boaſting (as I was told) that they were promiſed, That if I did go any more to private meetings It ſhould coſt me every time 100. pound. But alſo that my pretended Brethren were lifted up above meaſure, beginning to boaſt that they were Juſtifyed on all hands, and that they were glad they had done it, *viz.* Excommunicated me, before that time; All which Conſidered, together with the premiſes herein before declared, I was then and not till then fully Convinced, That it was my duty to Publiſh their Acts of Injuſtice, and defend my own Innocency thus beyond meaſure abuſed!

Whereupon I did apply my ſelf to the Lord by Faſting and Prayer ſeveral days, Deſiring that he would aſſiſt me in the work, or otherwiſe withhold me from it, by what means beſt pleaſed him; yea I did deſire the Lord to bring upon me thoſe Evills which that falſe Apoſtle did predict ſhould befall me, rather than that, I by this means ſhould diſhonour his glorious name.

But the work lay before me, and as well as I could I then drew up the greateſt part of what is here preſented to publique view, And then to *London* I went with a full Intent to Print the ſame, and and alſo to move for a Rehearing of my Caſe concerning the Patent.

About which makeing ſome Inquiry, I found all things ſeemed to ſmile upon, and in order to obtain a Rehearing, I went to the Right Honourable the Earl of *Shaftsbury*, then Lord High Chancellor of *England*, and without Petition, Bribe, or Fee, was admitted to treat with his Honour, who after ſeveral times diſcourſing the matter, was pleaſed to Confirm what His Majeſty had gratiouſly granted unto me under the Great Seal of *England*; But the cauſe of my not publiſhing this Narrative at that time, I have truely declared in my Epiſtle to the Reader.

Thus part of my laſt dream being accompliſhed in ſuch good ſucceſs in my Buſineſs of the Patent, after I had applyed my ſelf with

with diligence to make a diſcovery of the Uſurpers Wickedneſs, why may I not rationally Imagine, that no part of the reſt will paſs unfulfilled in its kinds, Yet cannot I boaſt any Certainty, nor dare pretend to Divine Revelations, acknowledging that what I have related were really dreams, but whereas this falſe Apoſtle (as I hinted before) hath propheſied, ſaying to me at a time when I was not well in Health, That if I would not be *ruled* by him, and decline the ſaid buſineſs of the Patent, *I ſhould not proſper in Body nor Eſtate*, and to another, *That I ſhould not be able to ſubſiſt*, or to that effect, my *Condition would be ſo ſtrange*: **Bleſſed and for ever Bleſſed** be the moſt High God, Even the **God of my Salvation**, I have found him a **falſe Prophet**, and though at his Inſtigation I was Caſt out by my pretended Loveing, but deluded Brethren, ſaying, *Let the Lord be Glorified*, I comfortably hope, *That he will appear to my Joy, when they ſhall be Aſhamed*, Iſ. 66. 5.

Oh! What ſhall I ſay unto you, my moſt unkind, yet pretended tender Loveing Friends! May I flatter you as your ſeducer hath done, whereby to Engage you on my part? No, I dare not, the matter is weighty; A Soul Concern, and moſt dangerous it is to play with Thunder-Boults, and Jeſt with things that are ſharp and burning?

Did you not believe, that what your pretended Apoſtle with your conſents hath done on Earth, was alſo done in Heaven? I *know* that you did *believe* it, And yet how eaſily were you drawn to Conſent, to this horrible Cruelty, though you had no Command for it; Why would you to that degree puniſh where no Law was Tranſgreſſed? Why would you Condemn where no ſin was proved? As for my offending weak Brethern, I have I ſuppoſe ſufficiently proved that to be a meer pretence, and Juggling Stratagem to Engage you to Joyn and become ignorantly his inſtruments to accompliſh his deſigne before reſolved upon, And yet even in this I was ready and earneſt to have given you Satisfaction, if he like an Enemy to Peace and good Order had not perpetually diſturbed our Reaſoning together as aforeſaid; Let not, I beſeech you a fond veneration for him, or prejudice againſt me, any longer prevent your *laying* to *heart*, this Act of raſh Cruelty, and your dealings equally unjuſt and unkind towards a perſon, who can with a good Conſcience ſay, That he hath been, and is ſtill ready to be kind to you all, according to his Duty; Conſider I ſay, my Beloved! what was become not only of mercy and Compaſſion, Chriſtian Love and mutual pitty, but even of Juſtice and Common right in that day when you Condemn'd me, ſo that I could not find ſo much

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as a little Heathenish Equity; I speak not this to insult over, but to regain you and Convince you of your Condition, for whatever you may think, I cannot but Believe, That without Repentance for such unjust and uncharitable deeds, you must be in danger.

And think not my friends, That I am such a son of *Belial* that in a way of Love, you may not without Interruption speak unto me, for *I* can truely say *I* have longed for an opportunity to Converse with you, *so* as the Usurper be not *present* to disburb our friendly Reasonings continually with his Clamorous interposeings, Nor should *I* after this manner have spent one hour in this work, had *I* not believed that it was indispensably my Duty to endeavour by this means to make you sensible of your Delusions; And *I* pray God that it may prove effectual to that purpose, so that henceforth you may say of him, who like a seducer hath Caused Confusion and Disorder, *What have we to do with thee, Oh! full of all Subtlety*, &c.

For untill you Repent and acknowledg your Acts of Injustice, practised under pretence of Authority, how shall you and I be reconciled, For my self I am always ready to do my part so far forth as it Concerns me, declaring hereby, That upon the performance of your Duties, I am as ready and willing to forgive the worst of you that hath hated me most, as you can be willing that *I* should;

But if you shall willfully neglect the means, and we be not Reconciled, what will you ANSWER when God ariseth up, and in Judgment shall say, who hath REQUIRED this offering or Sacrifice at your hands: Oh! forget not, what manner of measure you have made, Therefore if you expect mercy and pardon for your Sins and Trespasses, If you desire your iniquities to be Covered with the imputation of the Righteousness of *JESUS*, If you would find Deliverance in Distress, or Grace to help in time of Tryal, are you not in the Exercise of your Faith, To offer up your prayers and performances of your Duties unto the Lord as a means in order to obtain these mercies.

But, my Beloved! When thus you do, Then remember that Obedience is better and more acceptable than such your Sacrifice, and forget not to *remember* your own Evil ways, and to consider whether your abused Brother hath not ought against you, Knowing that your Prayers are unacceptable to the Lord, until you have done your Duty, that is to say, To be reconciled to your abused Brother; If you will not perform this your first work, or do not Believe it your Duty so to do, Tell me, I pray, how can you believe that

you

you shall obtain mercy; Is not the Case Plain, *He shall have Judgment without Mercy that hath Shewed no Mercy*; If therefore you believe the Word of God, and that he will be as good as his Word, have a care you add not Sin to Sin, but hast for Reconciliation, that so the obstruction, which hinders the acceptation of your Duties, may be removed out of the way.

But there is yet one Objection behind, for possibly you may say That he Preacheth up Holiness and Godliness of life and Conversation, and Rebuketh, and Admonished Persons many times that are worthy of Blame, and therefore we cannot but in Charity Judg the best of Him, and accordingly must Love Him.

To which *I* Answer, That *I* know all this may be true, for the most Counterfeit Coyn is guilded all over, with some good mettal, and the greatest Hypocrisy walks in a Masque of sanctity, so is his Lordly Tyrannical Authority, vailed with the fairest pretences of the greatest degree of Love and Humility; I accuse him not, for those things which are good, But be not deceived, what if he had Faith so as to remove Mountains, Suppose he gave all his Goods to relieve the poor, or (which is more than all that) should he give his body to be Burned, If he hath not Charity, what will all this avail him? and do you not know that true Charity and solid Honesty are both wanting? Are not all his plausible pretences like rotten wood in the dark, of more shew than Substance? A Pharisaical Holiness, like painted Tombs, finely varnished over, but within, nothing but stench and Putrefaction; Let not then shews and outsides, Words, Titles and Gestures, deceive you, bring all his Practises to the Touchstone, Compare all his motions with the Sacred Dyal, and weigh his pretended Gold in the Ballance of the Sanctuary, but let neither Superstition nor prejudice touch the Scales. And let Sound Judgment not your Affections hold the Ballance; And then as you find him regard him, still remembring that the before mensioned wicked Seducer *Hacket* did express as great Zeal for Gods glory, as much Care to reform the Church, and defend it against its Adversaries, nor was there any one thing whereby he might shew himself Famous omitted by him, nor doth your Leader go beyond him in any respect; But well do *I* know that he cannot be idle but will use all means Just and Unjust, to maintain his Interest in your affections, But though he should raise a thousand Reasons, or if it were possible for him, to make fire come down from Heaven in your sight, to make you believe that his practises are approved of by the *Lord* on high, yet if they are not *warranted* in *Scripture*, Let it Signify no more to you than if he had a Thousand Legs

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without Ground to ſtand upon, For if he ſhould venture to walk over the Sea, notwithſtanding all his Leggs, he muſt ſink to the Bottome, So if his mighty reaſons have not the word of God for their ſure Foundation, they cannot ſtand, but in a little time muſt Sink into the bottomleſs Pit, from whence he had them.

Nor think it, my Friends, notwithſtanding your great Confidence, a thing impoſſible or incredible, That ſo many of you ſhould be miſtaken, 'tis no new thing for a Congregation to be deluded. And why may not you, as well as others, conceit, That you are *rich, and have need of nothing*; and yet whilſt you inſult over others, and juſtifie your ſelves, take heed leſt you appear in his preſence, who ſeeth not as man ſeeth, *wretched and miſerable, poor, blind and naked*. Conſider the ſtate of the *Laodicean* Church; and remember, that if your Zeal for God be more then Lukewarm, yet conſidering what you have done, you may perceive your Zeal hath been much more ferbent for the Adoration of your Idol.

Be not overwiſe in your own conceits; why ſhould you who call your ſelves weak, think your ſelves wiſer *than thoſe knowing and eminent Brethren*, who at *London* had the hearing of the matter, and though they knew not of half his Devices, declared their *diſlike* of his illegal practiſes; Asking him, How he dared to do ſuch a thing, having not one Word of God for it? How can you now call me obſtinate, becauſe I will not conform, when your ſelves ſlight all Admonition and Advice; and rather then acknowledg your Errors, will create a Schiſm and Diviſion, ſo far as to contemn our City Friends, and diſown them.

Why ſhould your Envy, my Brethren, be thus ſtirred up againſt me? Have I been ſuch an one as have to your diſcredit, and the diſhonour of the Truth, which I have profeſſed, lived in any notorious Sins? or have I through infirmities tranſgreſſed againſt my God, and refuſed to be reformed? Have I ever deſpiſed any orderly rebuke, (if any ſuch hath been given) ſlighted any Chriſtian Counſel, or caſt Admonition behind me? Have I not been careful to make good my Place at the Meeting to which I uſually went, inſomuch that ſome in time of Perſecution ſaid, If they could but perſwade me not to come, or were it not for me, they would not ſpare you? but by means of *my conſtant being there*, your *Meeting* was never yet diſturbed, whilſt all thoſe round about were viſited. Have I failed to ſupply your wants? or came ſhort of any one therein? Have I carried my ſelf loftily to the meaneſt? or would I not willingly be in peace with thoſe, who without cauſe are my Enemies, and envy my proſperity? Or can you think that I now

neglect

neglect my Business, and spend my Time and Labour, hereby to make a Party, or for any self-ends to engage you to my self? Be not mistaken, my Friends, it is the knowledg of your dangerous Condition, into which you are betrayed, that moveth me to perform my Duty of Love unto you.

These things, my Beloved, according to what I believe I am bound to do, have I endeavored to lay before you, and all others whom it may concern, That it may, if possible, awaken and convince you, and that the Iniquities before mentioned may not be laid to my charge for concealing thereof; nor to the charge of the Innocent, who do not allow of, but abhor the same.

And now, whether you my deluded Friends will hear, or whether you will forbear, I know not. But if the Case should be with you, as it was with the Church of God in the days of the Prophet, who rebuked them for that they embraced Idols: And you, through *hardness* of Heart, and *blindness* of Eyes, should Answer as they did, and say, *There is no hope; no, we have loved strangers, and after them we will go.* Yet I have discharged my Conscience, and I hope done my Duty to my Ability; which, I trust, may be profitable to you and my self, and all that read it, fearing the Lord; so as they in spirit and truth do serve and obey him according to his own Word, which is the alone infallible and unerring Rule.

But if notwithstanding all I have said, and all the Admonition, Christian Counsel, and Advice of the faithful Ministers and Officers of the Church of Christ, you still persist in, and justifie your Acts of *Usurpation*, *Oppression*, *Tyranny*, *Cruelty*, &c. or shall endeavour to defend or excuse what hath been done by *Lyes*, *Falshood*, and *Deceit*, or by refusing to Testifie the Truth of the Case, then again must I say, Adieu to you, my dearly Beloved, although deluded and unmerciful Brethren, whom my Soul mourneth for. Adieu to you, who were my Beloved Ones; and to Him whom you have Adored, and by your Actions declare to be Infallible; I bid Adieu for ever, unless he shall Repent, and Acknowledg his Wickedness.

FINIS.